EDITOR'S FOREWORD

THIS is the Annual Meeting Number. Once a year it comes, and usually in December. We have enlarged the Home Base section for the purpose.

The friends of each Board will find something of form, and even of spirit, in the accounts. Possibly, too, the general public will be interested in these meetings that mean so much to many thousands of men and women here and overseas.

CHRISTMAS, also, has a place in this December issue. Read again Edwin Markham's *Courage All*, as quoted in part on our cover. Read, too, the quaint but stimulating first editorial, a message from India one hundred years ago.

There is a Christmas program also in these pages. Sunday Schools and Young People's Societies will find it helpful.

LAST, but not least in this issue, is the Index which Miss Grace Knapp has so painstakingly and accurately prepared for bound volumes of the *Herald* of 1923. This is to be found at the end of this number.

WE begin next month to put into operation a long-cherished plan: namely, to open our pages to commercial advertising.

This department is likely to grow rapidly, as many firms of standing are seeing the value of the *Missionary Herald* as an advertising medium. But we now assure our readers that the commercial spirit will consume neither space nor attention in this magazine dedicated to sound, comprehensive missionary journalism.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

Vol. CXIX DECEMBER, 1923 No. 12

CONTENTS

EDITORIALS. *Illustrated* 525–529

A Unique Christmas Message from Our First Missionaries 525

ARTICLES

Inspiration from the Field. By Secretary James L. Barton, LL.D. 529

A Record of Encouragement. By Secretary D B. Eddy, D.D. 531

Over against the Treasury. By Frederick A Gaskins, Treasurer 533

Kumiai Distress. *Illustrated* 534

Over All Is God 536

Memorable Days at Kobe College. *Illustrated* By President Charlotte B. DeForest, L.H.D. (I.) 537

Traveling with a Colporteur 541

The Women's Share in the Every Member Canvass. By William S. Beard, Secretary of Promotion, Commission on Missions 542

Constructive Work with the Refugees. *Illustrated.* By Elizabeth S. Webb 544

MISSIONARY LETTERS. *Illustrated* 546

NOTES ABOUT THE FIELD. *Illustrated* 548

THE CHRONICLE 549

WORLD BRIEFS 550

MISSIONARY PERSONALIA. *Illustrated* 551

THE BOOKSHELF 553

METHODS AND PROGRAMS 555

THE HOME BASE

American Board Annual Meeting. *Illustrated* 558

Woman's Board of Missions at Wellesley. *Illustrated* 562

W. B. M. I. High Lights of the Annual Meeting. *Illustrated* 567

TREASURY STATEMENTS

American Board 573

W. B. M. 574

W. B. M. I. 574

TO THE MISSIONARIES 575

ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

PRINTED IN THE U. S. A. PRESS OF THOMAS TODD CO., 14 BEACON STREET, BOSTON, MASS.

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A Unique Christmas Message from Our First Missionaries

WHEN God shall reign on earth as he does in heaven, then will there be peace on earth and good will among men. But at present how deplorable is the condition of mankind, and how is the God of heaven dishonored in this revolted world! Idolatry and superstition prevail over the greatest part of the human race. The fairest portions of the globe are filled with wretchedness and polluted with crimes.

The Gospel of Christ is the remedy which the wisdom and mercy of God have provided for the disorders of our fallen world. It is a sovereign remedy. Wherever it has yet prevailed, it has visibly meliorated the condition of men. It has rescued whole nations from the gross ignorance, and the cruel rites of idolatry; and it has purified great multitudes of successive generations from the pollutions of sin and prepared them for the holy society of heaven. How desirable it is that the benign influence of this religion should be extended over all the nations of the earth! How desirable that the renovating and saving power of the Gospel should be experienced as extensively as the ravages of sin have been spread in our world! To this end the Son of God was born.

If Christianity is from heaven, why is it not the religion of the world? If it is the only remedy for the miseries under which the human race have groaned for six thousand years—if Jesus Christ is the only name under heaven given among men by which they can be saved—why do not all men everywhere invoke that sacred name?

Until Christians undertake in good earnest to evangelize the world, their creeds and their conduct will be contradictory. Sinners will be quick to see it, and when they see it they will be hardened in unbelief.

But, on the other hand, let all Christians zealously engage in this work and how different would be the consequences. The unbeliever would behold and wonder and confess that the religion which can influence men to do and suffer so much, without any temporal reward, to procure the happiness of others, is not a fiction but a solemn truth, and that he must possess it himself or be lost forever. It is only when Christians *act* in conformity to their profession that they cause their light to shine.

From an address to the American churches and Christians, without distinction of denomination, by the Rev. Messrs. Gordon Hall and Samuel Newell, American Board missionaries, Bombay, 1818.

HIGH WATER AT THE NATIONAL COUNCIL, 1923

WHEN the tide comes in all the channels are filled. And the tide came in at the Council Meeting in Springfield this year. In attendance, in comprehensiveness of vision, in elevation, enthusiasm, loyalty, and good will, the latest meeting of our National Council registered high water mark. Perhaps it did not show highest quality as a deliberative body; there was less of keen and vigorous debate than characterized memorable councils of the past. Action on important and far-reaching matters seemed to be taken easily and rather indifferently. Reliance on the Business Committee's judgment was evidenced in the prompt assent to its recommendations; a course which expedited business, but now and then left a doubt as to the Council's thorough understanding of what was involved, or its full commitment thereto.

But the spirit and temper of the assembly were fine; broad-minded, large-hearted, eager to meet the responsibilities of the hour and to get something done that should set us forward in the path of Christian service to the world. On the lift of that tide, every theme and cause, all the missionary boards and the commissions were borne to a higher level.

The American Board gratefully acknowledges its obligation to the Council and rejoices to have had share in its demonstration. If it was able to contribute something to the power of the sessions, it is conscious that it got full return for what it gave.

The missionaries home on furlough were uplifted by the Council. Those of them who were not born into the Congregational fold but came into it in the search for foreign missionary service, were greatly impressed with what they found at Springfield. And none of the missionary staff present had ever seen before so large or commanding an assembly of Congregationalists. They got a new sense of both the numerical and spiritual size of the body that is behind them and were reassured.

Likewise it was a real benefit to those officers of the Board, limited of necessity to dwelling in general proximity to Boston, to associate during and between sessions with the men and women from outside New England. One of the blessings of entrance into the New Jerusalem must be for those who are admitted through the East gates to greet and fraternize with those who come in through the gates on the North and the South and the West. So was it at Springfield; an expansion of mind and heart.

It was good to visualize the whole enterprise of our churches; to get the total task in one view and to mingle with the workers in every line; to appreciate the unity in variety; to feel the common heart of our kind beating true to its heritage, yet quickening at the thought of the larger fellowship opening to us in Christian coöperation.

The National Council meeting at Springfield will hearten American Board representatives on every mission field. It will carry stimulus and cheer to the churches of those lands. It will kindle fresh hope that the Congregational body, from which came the American Board, is awake to the call of the times at home and abroad, and is pressing forward to yet greater deeds for the Kingdom of God.

THE ANNUAL MEETINGS

THE American Board, the Woman's Board of Missions of the Interior, and the Woman's Board of Missions have held their annual meetings. That of the American Board (the 114th) was held at Springfield, Mass., Friday, October 19, in connection with the National Council. The W. B. M. I. held its meeting (the 55th) in the First Central Congregational Church, Omaha, Nebraska, October 30, 31 and November 1. The W. B. M. (the 56th) met in the Congregational Church at Wellesley, Massachusetts, November 14, 15, and 16. The programs, some of the action taken, and in part the addresses given, will be found in the Home Base section of this issue.

The meetings were well attended, that of the American Board being particularly large, owing to the presence of so many delegates of the National Council. The programs were uniformly strong and impressive. No pessimistic note was struck. The spirit was one of hope. Faith rather than fear prevailed. It would be strange indeed if the executive committee of each Board, and the missionaries, too, did not feel greatly enheartened by what was said and done at those meetings.

The effect will be seen in the appropriations for 1924. Coming so successfully through their fiscal years, sharing in a steady advance among the churches because of growing Apportionment returns, and assured in many ways of the personal love and confidence of an increasing host of friends, these Boards can well feel justified in a decision against retreat and in favor of consolidating its gains at definite points. Each will undoubtedly feel the tremendous uplift of the forces behind it: a practical friendship that it can bank upon, a new spirit, a new organization, revealed in the National Council as well as in these annual meetings.

THE SPIRIT OF SPRINGFIELD, 1923

ATMOSPHERE cannot be expressed in words. It has to be felt in order to be realized. Certainly that of the Annual Meeting of the American Board at Springfield was charged with power. This was impressively felt Friday afternoon, when an effort was made from the floor to raise a special fund for the societies. Led by Dr. William Shaw, of the Christian Endeavor Society, man after man rose to his feet pledging from $500 to $1,000 each. In a few moments the figures had mounted to above $7,000. There may have been confusion in the minds of some as to just what it was all for. True was it, however, that the friends of the Board there assembled wanted to restrain the Board from re-

trenchment and to encourage it to strengthen its positions.

It was an atmosphere of real potency. It brought new hope to those within the Board who have to carry the burden and heat of the day. It will greatly cheer the missionaries. That it came without any effort on the part of the officials of the Board need not be said; it was quite unanticipated. The Board right then and there could have raised a considerable amount of money for itself had it been so disposed. It was plain, however, that whatever funds were raised through the inspiration of that meeting should be a common fund shared in by all the societies.

The words of the cablegram received from the missionaries in Japan (a body, by the way, that knew that its destinies were hanging in the balance should retrenchment be ordered) heightened the effect: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited."

No better expression of the emotions of that meeting could have been made than that of the Fisk Jubilee Singers, when they sang so inimitably and with such deep emotion the old song, "In the Gettin' Up Mornin'." "Hear the motherless children in this world. Hear the poor and needy. Lord help the struggle for freedom and lead the armies of the righteous. In the great gettin' up mornin' we shall face another sun." And when they sang that consecration hymn, "I Know the Lord Has Laid His Hands On Me," the contract was confirmed.

CONTRASTED WITH SPRINGFIELD, 1887

MANY readers of the *Herald* will remember the Annual Meeting of the Board at Springfield in 1887. The famous Andover Controversy was then rampant. The Prudential Committee was under fire. Should that executive board be sustained in its policy of refusal to send men as missionaries to foreign fields who were tainted with the Andover heresy—probation after death? It was a famous struggle between orthodoxy and the spirit of liberalism. After a strenuous week the meeting was "marked by expert demonstrations of the higher practical politics, conservatism carrying the day." The atmosphere of that meeting one who was there can never forget; but we wonder if in cheering contrast the meeting at Springfield this year was not incomparably greater!

WHEREON 1887 AND 1923 WERE AGREED

WE need not amplify here the differences between those two Springfield meetings. For, after all, through both there breathed the selfsame devotion and a desire to give the Gospel to every creature throughout the world. What Secretary N. G. Clark said then has been confirmed by history: "*The grave closes over the hostile leaders of many a hard-fought contest, and their names go down the ages together because of the real love they had for Christ and His cause.*"

Dominant theological interpretations may have been different in 1887 and 1923, but the conviction that Christ was the *only* hope of the world was a dynamic common to both. This year there may have been no emphasis laid upon saving the countless millions of souls on earth from hell, and upon saving them now because they could have no chance hereafter; but was there any one present at Springfield in 1923 who did not feel the urgency of the tremendous need of the human race for Christ? We may have talked in terms of nationalism in Turkey and India, intellectual renaissance in China, social reconstruction in Japan, racial regeneration in Africa, and political chaos in Europe—but underneath all thought and behind every message was Jesus Christ, Saviour.

Quoting from Dr. Clark again: "*In the great assemblies of the American Board and of Woman's Boards, the supreme interest always centers in the truths held in common by all. In the progress and triumph of the one Kingdom of God, the hearts of all are alike lifted into a higher spiritual atmosphere, and any intrusions of lower motives, any allusion, even, to sect or doctrinal peculiarities, grates on the finer sense like a discord in music. . . .*

"*While thousands and millions of immortal souls in this the nineteenth century since Christ was upon the earth are left to die in their sins, without the knowledge of His love and death in their behalf, has not the time come when the constituency of this Board of every name, of every school, of every shade of theological opinion, should unite in one grand forward movement for the triumph of the Kingdom of God upon the earth?*"

This could well have been said in 1923, as it was said a generation ago by a Board secretary, or as it was written one hundred years ago by the first missionaries of the Board. There is no other name under heaven by which the human soul can be saved, or human society redeemed, or a workable international organization for peace evolved, than that of the Son of God. He fulfills Buddhism, Hinduism, and Mohammedanism as He did Judaism. All prophets of whatever religion have pointed to Him, though most of them did not know it. No race, no nation, no individual anywhere is complete without Him. Yea, no one can live without Him. *Now* is the Day for the evangelization of the world, as it was in 1887 and in 1818; perhaps more so. The world is dying wherever it is without the truth and spirit of the Incarnate One.

WHEREIN 1923 SURPASSES 1887

THIRTY-SIX years ago there were 89 mission stations of the American Board and 891 outstations; today the stations number 106, and the outstations 1,599. In 1887 there were 461 missionaries; in 1923 the force on the field is 702. "Native laborers" numbered then 2,498; today, 5,710. There were 325 organized churches, with 28,042 members, in 1887. Now, there are 586 churches, with 84,817 communi-

cants. The "additions" that year were 2,906; this year, over twice that number.

As for the educational plant and work of the Board, the schools in 1887 were as follows: Seminaries, colleges, and high schools, 57; girls' boarding schools, 41; and common schools, 878; with the total number under instruction of 41,151. Today the number of pupils is 84,929, distributed among 124 seminaries, colleges, and high schools, and 1,136 primary and elementary schools.

Thirty-six years ago the "native churches" were contributing to the work $374,627. Today the figure is $384,929—this being a substantial gain, considering the terrible losses sustained by those churches meanwhile on some of the fields; Turkey, for example.

Financially the Board's history since 1887 is a similar gratifying story. Treasurer Langdon Ward's report at Springfield in 1887 showed receipts to be $679,573.79. Of this, $366,958.40 was from churches and individuals, $154,319.96 from the Swett Legacy, $48,808.31 from the Otis Legacy, and the rest from other legacies and funds. The balance on the right side was $1,577.13. In 1923, at Springfield, Treasurer Gaskins reported $1,910,073.60 receipts and but $63.47 deficit on the year. Of the receipts, $1,491,-109.94 was from living donors, including, as in 1887, the Woman's Boards—a figure nearly four times as large as that of thirty-six years ago. The income from legacies and invested funds, even with no Otis and Swett Legacies to draw upon, was $418,963.66, over twice as much as in 1887.

The cost of the missions of the Board in 1887 was $642,657.11. In 1923 it was $1,702,709.33.

So, for all who would take comfort in figures, the advance made by the foreign missionary agencies of the churches between the time when the Board recommended to the Prudential Committee "an unabated carefulness in guarding the Board from any committal to the approval" of that doctrine of probation after death, and this day, so clearly marked by the approval of a big constituency of liberal-minded but earnest men of God—the advance, we say, made between these two Springfield meetings of the American Board can be taken as the assurance of greater achievements ahead.

WORD FROM DOCTOR PATTON

By the first of December Secretary Patton will be at his desk, much improved, we trust, from the six months' vacation that the Prudential Committee urged him to take this summer. The last letter we received from him before going to press was sent from Rome, October 21. He had just spent the afternoon reading the Grey Book of the National Council, and seemed to prefer this to sight-seeing in St. Peter's. What he said of the Grey Book and of the Fellowship that he belonged to is thoroughly sound Pilgrim doctrine:—

"The Pope and all his Cardinals could not have produced such a book. Aside from its rich and varied contents, it is most suggestive as to the effectiveness of a free and vital faith. I am glad I am a Congregationalist. I am proud I am a Congregationalist. To think that all this structure of churches, colleges, missions which belt the globe, are the result not of compulsion, or fear, or the high pressure of ecclesiasticism, but of a simple, vital, and *free* faith in God and concern for our fellowmen! Isn't it grand! And our people are coming to appreciate it more and more, as our statistics show and as all of us know who keep our fingers on the pulse of the denominational heart. May the time never come when we depend upon anything else than the free coöperation of the churches and the church organizations!"

The First President of the new Turkish Republic
MUSTAPHA KEMAL PASHA

According to a description given in the *Boston Evening Transcript*, on Tuesday, October 30, Mustapha Kemal's "eyes command instant attention. They are blue, brilliant, steady. Even when he smiles his eyes do not soften. They are the eyes of a fighting man and a conqueror. He has a big, square, strong jaw, as befits a man with such eyes."

"His face, with its high cheek bones, is broad. He looks anything but the traditional Turk, because

of his blondness, his fair hair. He might pass anywhere for a German officer. The lambskin *kalpack* which he wears has become the fashionable headdress in Turkey."

We are told, however, that "Kemal Pasha has not a forbidding or a repellent personality. It is true his eyes can have a menacing quality, but he is capable of great charm of manner. He can make himself pleasant and agreeable anywhere under any circumstances. His voice is soft and low, like a cultivated Turk's. He understands and can speak French, but prefers Turkish."

The new "republic" proposes that the language shall be Turkish, and the religion Islam; the president of the republic, elected by the deputies for a term of four years, is to be eligible for reëlection; the president is to be the Chief of State, with the right to preside over both the Council of Ministers and the Grand National Assembly; the president also will nominate the president of the Council of Commissars, who will chose his own colleagues, to be submitted to the Assembly for approval.

IN TURKEY

WE are glad to hear from one of our missionaries in Turkey that the *Missionary Herald* is reaching him regularly. He speaks of being pleased with Ismet Pasha's quotation, which we printed in Turkish in our June number. He had two copies framed and hung in prominent places, and was much gratified to have the governor of his province express a great interest in the Pasha's quotation.

PICTURES OF THE EARTHQUAKE

THE *Missionary Review of the World* has an unusual number of pictures of the Japanese earthquake in its November issue. These lend special interest to that number. Twenty-five cents will procure this, and much more. We are interested in the *Missionary Review of the World,* and like to take every opportunity of speaking for it in these columns. Send subscription and money to *Missionary Review* Publishing Company, 156 Fifth Avenue, New York City.

INSPIRATION FROM THE FIELD

BY SECRETARY BARTON

Extracts from the Survey of the Year, given at Springfield, Mass., 1923

IT is useless to attempt to give an impression of the world-wide work of the American Board through statistics. You cannot measure mighty international, divine movements by the use of finite figures. The fact that the American Board has regular established work in eleven great nations, carried on by nearly 800 American missionaries, who use in their work twenty-one foreign languages, more than the disciples used on the Day of Pentecost under the inspiration of the Holy Spirit, tells a part of the story. The fact that these missionaries are supplemented by nearly 6,000 trained native leaders in eleven of the great non-Christian countries of the world, and carry on regular work in nearly 2,500 different places where Christian services are held, adds to the story. Eighty-five thousand church members in the mission fields last year increased their membership seven per cent; and the people of the churches paid them in their poverty for the support of their institutions, nearly $400,000.

OUR SOLE RESPONSIBILITY

The field of the American Board includes as its exclusive field for Christian education and evangelism a population of 65,000,000 souls. If we conclude that 10,000,000 of these might be reached by other mission organizations, it leaves for the exclusive field of the Board into which no other denomination has entered or will enter, and for whom no other missionary society will do anything, a population wholly dependent upon the American Board of one-half the total population of the United States. If the American Board fails to do its duty for these people, they will never know, in this generation at least, of Jesus Christ. We heard on Wednesday night the stirring address of Sherwood Eddy on the subject that the world needs Jesus Christ. No one would for a moment deny that these 55,000,000 set apart by written agreement or by common consent, as the exclusive responsibility of the American Board, are in absolute need in their political, social, industrial, intellectual, moral, and spiritual life, of the saving power and presence of the spirit of Jesus Christ.

It is a startling fact that there is no possibility in this generation or in the generation to come, of any other agency than the American Board, and the Congregational churches of America operating through the American Board, taking up and carrying on this work. If we Congregationalists do not carry to that 55,000,000 of people the Gospel of Jesus Christ and establish among them institutions of the Gospel, they will not and cannot be evangelized. The responsibility and the privilege is exclusively ours.

CHRISTIANITY GETTING A FIRM HOLD

The way in which the spirit of Christianity is taking hold of the consciousness of some of these mission fields has many illustrations. For instance, Japan, which, through the Great War, took the mandate of the Caroline Islands in the Micronesian

Group in the Pacific, was conscious of the need of having Christian influences cast around the pagan population of those islands, and not finding any missionary society ready to enter, called one of the Congregational (Kumiai) pastors of one of the large churches in the city of Tokyo and asked him to organize a missionary body to send Christian preachers and Christian teachers to the islands, the Government of Japan furnishing the necessary funds. It was my privilege several months ago to meet a committee of preachers in the city of Tokyo who are carrying on with an absolutely free hand Christian work in the Pacific Islands, financed wholly by the Japanese Government.

Another illustration is Bulgaria, the most advanced of the Balkan states. Fifty years ago the American Board and the Woman's Board of the Interior began a school up in the mountains at Samokov. In the meantime Bulgaria has become an independent kingdom, with the large and modern city of Sofia as capital. The school has outgrown its plant in the hills. Recently the King of Bulgaria, the Prime Minister, and the Minister of Education urged upon a representative of the American Board that this influential school be moved down to the vicinity of the capital. They spoke in terms of high praise of the character of the graduates who had gone out from the school during the last generation, and urged that schools be enlarged and strengthened at the great capital center of Bulgaria; and in order that this might be done, special school laws were promulgated by the Legislature, giving such schools absolute liberty in the curriculum, at the same time recognizing the diploma of the school as of equal value as those issued by the state university. It is needless to add that these schools are positively and aggressively Christian.

In Turkey, however much they may be afraid of the Christianity promulgated by the missionaries of the American Board, the representative of the Nationalist Government repeatedly urged upon the representatives of the American Board at Lausanne the importance of the continuation in Turkey of the mission schools, hospitals, and institutions of all kinds.

In India the great movements toward reform have had their origin and receive today their impulse from the principles taught by Jesus Christ and disseminated in India by the missionaries of the Cross. These movements are legion; and with only an impartial knowledge of the full teachings of Jesus, many seem but vagaries, but they are indications of the moral and spiritual growth of a great continent.

THE POWER OF CHRISTIAN EDUCATION

Another great source of strength of the missionary cause is found in the educational work in which and through which old traditions are shattered, and out of which come mighty leaders for the new day. The entire East is moving away from the past, and unless we can guide it into paths of righteousness and justice and safety, through the teachings of our Lord Jesus Christ, woe be to the world. China is an overwhelming example of need and opportunity. To meet this situation, the great missionary societies are uniting their forces in the creation of Christian union colleges and universities. There are at least a half a dozen of these in China alone. The one most outstanding is the great Christian university at Peking, the historic capital of that great people. Four leading denominations have joined their forces and their resources in establishing and building up at that great center of Chinese power a Christian university to train the men and the women, for that matter, who, in the next generation, will lead China into a position of strength and safety. I need but mention Shantung University and the Christian University at Foochow, in both of which the American Board has a share. Beyond these, in India, in Japan, in Mexico, and in other great centers, the Christian agencies are combining their resources for greater effectiveness.

Not only in education, but in the production of literature, in the organization of the national Christian councils in Japan, in China and in India, and in combining forces for a thorough and systematic study of the problems in the field, and especially in the development of union churches, the foreign missionary boards are moving forward along lines of Christianity rather than of denomination.

A NEW DAY IN TURKEY

We cannot close without a word on Turkey. One speaker on the platform of the National Council said that the work of the American Board in Turkey has been destroyed. No one of the hundred missionaries of the Board in Turkey today would acknowledge that statement for a moment. The Prudential Committee of the American Board and its officers have decided to go on in Turkey. Nearly a dozen stations are now occupied, and while great changes have come to the work, there is no one who can predict that they are fundamentally destructive changes. The door to the Mohammedan world has never been more widely opened. The Turkish Government has separated the church from the state. It has declared for absolute religious liberty. The work of Jesus Christ was not destroyed when he was betrayed by one of his disciples, denied by another, and forsaken by all. The Christian work in China was not destroyed twenty-three years ago, when all the forces of the Government, under a determined Empress Dowager, put to death tens of thousands of missionaries and Chinese Christians. The great progress in China toward Christianity in China began at this time, and these twenty-three years have witnessed the most marvelous example in history of 400,000,000 people seeking to know the truth, both of science and of religion. We are beginning a new day in Turkey. No one would venture to predict what that day may be, but it will not be a repetition of the past.

A RECORD OF ENCOURAGEMENT[1]

BY SECRETARY EDDY

THE Board regrets the absence from this meeting of Dr. Cornelius H. Patton, the Home Secretary, who has presented his statesmanlike report for many years, and trusts that a period of rest will soon restore him to full health and activity in the service of the Board.

The past year has brought a number of changes in the organization. The resignation of Mr. John Hosmer as Publishing and Purchasing Agent, after twenty-three years of service, has been followed by the appointment of Mr. Harvey Meeken to this position in April last. Dr. Mark Ward, son of the former treasurer, Langdon Ward, has carried on the work of the Candidate Department since May 1, and is giving special attention to the health of the missionaries, both on furlough and on the field.

On January 1 the magazines of the Woman's Boards were combined with the *Missionary Herald*, under the charge of Mr. Bell as editor-in-chief; it now appears in attractive form, enlarged and enriched to accomplish an even greater service for all our missions. The circulation has rapidly increased, but a much wider circle of readers in all the churches should receive its inspiration.

THE DISTRICT OFFICES

Two changes have occurred in the personnel of the District Offices during the year. Dr. John K. Browne, the honored veteran of Harpoot, closed his nine years of effective service as Field Secretary of the Pacific Coast, where he has been in constant demand as a speaker in the Board's behalf. He enters upon a similar service among the churches of the Chicago District.

Rev. Henry K. Leiper, formerly of Tientsin, has served for the past year as Assistant Secretary in the New York District.

The Secretaries have given much of their time to the joint work of promotion for the Apportionment Plan under the Commission on Missions. This effort culminates in the autumn months that are before us in the Every Member Canvass. The strongest element of the Board's support will always be the substantial and increasing sums which are coming through the Apportionment Plan from the gifts of the churches. All the other sources of income can never equal in total importance this steady flow of gifts from *living donors* through the loyal churches and the devoted efforts of the Woman's Boards. The Board has the greatest stake in the joint work of the Commission on Missions for the $5,000,000 Apportionment, and we hope for the day when the 100-per-cent-loyal churches will be greatly increased in number. If the full Apportionment is raised, the Board's total share will be $1,225,000, which would represent an increase over actual receipts from the churches of $435,000. What victories could be won with such an outpouring!

[1] Read at the Annual Meeting of the American Board in Springfield, Mass.

EDUCATIONAL PLANS

Missionary Education is being emphasized this year in every Sunday school, church prayer meeting, and congregation, because of the pertinent interest in the study of Japan. That land has been brought to public attention in a most dramatic fashion by the earthquake disaster, and even more by the new friendship and alliance made possible by the Washington Conference. This offers a golden chance to capitalize the popular interest in a great mission field, and every interested friend might well become an agent for missionary education in the home church. Under the leadership of Secretary Herbert W. Gates, of the Education Society, plans and methods representing the combined interest of the seven societies and of the Woman's Boards have been pressed throughout the denomination. Approaching 2,000 Sunday schools are now enlisted as "Standard" schools, having adopted mission study in the classes and the presentation of programs, "Hero Tales," and picture methods for all the school. In recent years over 500 sets of Educational Material have been placed in the Sunday schools for the intensive study of foreign missions. Stereopticon lectures have been used to good effect through the year, making a total of 2,022 engagements in the churches. The preparation and use of leaflets have been carried on as usual.

FILLING THE RANKS

During the year a total of forty-eight new missionaries have been appointed for service; thirty-five as life appointees and thirteen for short terms of service. A striking fact is that the number of Congregationalists is three times those drawn from other denominations. Last year the Congregationalists were one less than the total from other churches. Thirteen of the new appointees are men and thirty-five women. Six of the number have already seen foreign service and five others are of missionary parentage.

The year's record is strong in the number of ordained men and of women teachers who have been sent out. It is worthy of note that this is the second year in the Board's history in which more new workers are going out under the Woman's Boards than under the American Board. This year the proportion is twenty-five to twenty-three.

North China gets the largest number, though the list is well scattered among the missions. The Mississippi Valley sends the strongest contingent of seventeen. Massachusetts accounts for eight out of the fifteen from Eastern States. The Rocky Mountains and Pacific Coast have provided ten, while two come from Canada and four from foreign countries.

For two years the total of missionary workers on the field has shown a slight decrease. It was

857 in 1921, including all short term workers. It fell off thirty-nine in the next year, and a larger number this year. The emphasis in future years must be increased upon the highly trained native leaders in places of responsibility.

A GREAT DELIVERANCE

The outstanding feature of the year's work in the Home Department was the remarkable ending to the financial year.

It will be recalled that two years ago, at the Los Angeles meeting of the National Council, the Board was instructed by this body to continue work without retrenchment, and to use every possible means to lay the facts before the churches.

Increased costs of the work abroad, due to world conditions, demanded an increase in the appropriations for this year. It was apparent early in the year that the considerable increases hoped for through regular channels would not meet this increased appropriation. On May 1, the threatened current deficit was estimated at $120,000. A seven per cent increase in gifts from churches the first ten months of the fiscal year, and other favorable factors, reduced the threatened deficit to $94,000 on July 1. With great reluctance, the last number of the *News Bulletin* was turned into an urgent appeal to the Board's friends. Word of the serious outlook had already been sent to each of the mission stations abroad. The missionaries sent back word that they had organized prayer circles, and were turning in earnest and believing prayer to God in the conviction that it could not be His will that their work should be cut down this coming year. The missionaries poured in their own gifts of sacrifice in addition to their prayers. One missionary's mother sent $500. Two veterans of the Missions to China and Japan, whose combined service is exactly a century on the mission field, sent gifts of deep significance. There can be no question that the spiritual message of the missionaries and their gifts of sacrifice reached the hearts of the Board's friends as did no other appeal this year.

The results are now known to all in the Treasurer's report. The figure of last year's receipts for July and August was passed August 25. On September 6, the deficit had been cut to $50,000. The week following saw a flood of gifts pouring in, a single mail containing 150 checks. On September 11, the deficit had been worn away to the $15,000 figure, and still these proofs of loyalty and of determination continued until the hour of the closing of the books, when the final deficit was known to be only $63.47.

This will stand out in the Board's history as one of the great hours of deliverance. The year 1921 recorded a similar result. It may be questioned whether the urgent appeal has brought forward gifts from the treasuries of the churches as well as from individuals that may result in a falling off in the next three months; but it is believed that the great portion of these gifts from individuals were actual extras sent after the usual contributions had been made. The total number of givers in July and August who responded to the appeal was over 3,900, an increase of 11 per cent beyond the highest record known to the Board. The total receipts from churches and individuals in these two months passed 57 per cent beyond last year's figures, to a net gain of over $88,000. But shall we exult overmuch? The figures of expenditures are $18,000 under last year and $103,000 less than the budget of 1921. For four years we have hardly held our lines intact.

It is believed that such proofs of remarkable loyalty from so many givers adds to the benevolent spirit of the whole denomination. Few if any of these gifts subtracted money from any other society or cause. It has added immeasurably to the spiritual power of our churches to feel their combined strength in such an effort, and it is undoubtedly true that the note of spiritual sacrifice has dominated this whole deliverance.

It was sought to place a spiritual emphasis upon every page of news, or of advertisement, or of appeal. No methods or devices were employed except to give the actual facts to the Board's friends, fully confident in their ability and determination to avoid a disastrous ending.

SOME FUTURE PROBLEMS

To clear the year without deficit was indeed a victory, but it does not solve all the problems that are pressing close upon us. We do well at this moment to recall that the Board's work is seriously hampered by a debt of $180,000, and to ask this Council for instructions as to how it shall be wiped off the Board's records forever. The Prudential Committee will face within the next month the difficult task of appropriating for the budget of the coming year. While it is earnestly hoped that no part of the Board's work is now endangered, and that no serious retrenchment need be undertaken, it is equally clear that rigorous economy will be practiced in all appropriations for 1924. It is hoped that this annual meeting will express its determination as to what can be expected from the churches and as to the faith and spirit of the denomination toward the work on the foreign fields. Earnest thought must be given to the stewardship that is ours—to the immense obligations that rest upon us as Congregationalists in the past record and present opportunities confronting the Board.

There is one alternative, and that is that the missionary message must sweep through the churches as never before; that pastors from east to west shall each accept a share of this spiritual mandate as their very own; that every layman in the churches shall prove that the Apportionment is both a vital and practical plan for dividing the business obligations of the Kingdom which rest upon us, and also a real test of loyalty and of our partnership with Christ.

It is ignorance and cowardice to believe for an instant that this great body of Christ's servants has reached the limits of loyalty, of sacrifice, of

victory in this work. Our purpose and our record as well must be indeed a *"One-Way Street,"* leading only forward. We shall be exampled by that bugler who told his timid commander he had never learned to blow "The Retreat," but he could sound a *Charge* that would wake the dead.

OVER AGAINST THE TREASURY

By FREDERICK A. GASKINS

THE year which ended August 31, 1923, was in many ways one of the most remarkable years, from the financial point of view, that the American Board has had. The Prudential Committee having in mind the mandate of the meeting held in Los Angeles, July, 1921, that retrenchment was unthinkable, did not attempt to reduce the work of the Board for the year just ended, but practiced the strictest economy in making its appropriations.

An appeal was made to the friends of the American Board. As a result, the money received from individuals, churches, Sunday Schools, and Christian Endeavor Societies in July and August exceeded the estimate by approximately $88,000, which, with a saving of about $6,000 of the estimated expenditures, reduced the threatened deficit to an actual one of $63.47. This proves that the Board has a host of friends, and their continued loyalty is a cause for gratitude and rejoicing. The gifts from individuals, churches, Sunday Schools, and Christian Endeavor Societies this year exceeded those of last year by $127,864.31.

TWENTIETH CENTURY FUND AND LEGACIES

The amount available for the work of the Board from the Twentieth Century Fund and Legacies was $61,503.36 less than last year. This, however, is not as bad as it at first appears, because it will be remembered that last year the income from legacies had been unusually large and that the Prudential Committee voted, in view of the large receipts from legacies, to take an additional $50,000 out of the Twentieth Century Fund, so that the real loss in receipts from the Twentieth Century Fund and Legacies this year is $11,503.36. Each year demonstrates the wisdom of establishing the Twentieth Century Fund, which acts as an equalizing fund for legacies and avoids marked differences in the amount available from legacies from one year to another.

CONDITIONAL GIFT FUND

There was received during the year from the Conditional Gift Fund, because of matured conditional gifts, $27,225, which was $19,250.65 less than received from the same source during the preceding year. There have been received during the year forty new conditional gifts, which is five more than received during the previous year. The balance of the Conditional Gift Fund, together with other funds which are really conditional gift funds but are, because of certain terms in the agreement, necessarily invested separately, now amounts to $1,335,203.13. The amount available from matured conditional gifts for the work of the Board in any year depends, of course, upon the number of cases where the conditions are fulfilled during the year; that is, these gifts, as the name implies, are received on condition that the Board pay during the life of one or more persons a certain sum yearly; and when those who are to benefit under the particular gift are deceased, a sum equal to the original gift is then taken from the large fund and used for the general work of the Board and is known as a matured Conditional Gift.

It may not be out of place at this point to call attention to the Conditional Gift plan. This method of giving to the Board is becoming more and more popular each year. By this method persons are enabled to give a large part of their substance to the Board, with the assurance that as long as they live they will receive a stated sum annually from the Board, and they have the further assurance that their gift will be used by the Board in spreading the Gospel in foreign countries. The money thus given becomes the absolute property of the Board as soon as received. This method of giving obviates any possibility of a contest made over a gift made by way of a will, and yet does not prevent the making of a further gift by will.

GENERAL PERMANENT FUND

The General Permanent Fund consists of gifts made to the Board, the income only of which can be used for the regular work of the Board. The income from this fund amounted to $2,851.60 more than that of the previous year, and during the last fiscal year the principal of this fund increased by $4,983.58, and now stands at a total figure of $594,177.01.

COÖPERATIVE SOCIETIES

The pecuniary accounts include as usual the expenditures for the field work of the coöperating societies, these being the Woman's Board of Missions, the Woman's Board of Missions of the Interior, the Woman's Board of Missions for the Pacific, and Canadian Foreign Mission Society. These societies adopt their own budget and are responsible for the raising of their own funds, yet the work on the field is administered under the direction of the American Board. The work for which they assume the financial responsibility is a most valuable part of the foreign work, and the

success of these societies is, of course, necessary to the success of the American Board work. The successful raising of the Jubilee Fund by the Woman's Board for the Pacific has brought about increased receipts for their work.

EXPENDITURES

The action of strict economy without retrenchment has effected a saving on the field expenditures of $27,956.68. This is partly due to the fact that fewer new missionaries have been sent out this year; and partly due to the fact that only the most necessary building operations were undertaken. The administration and the promotion expenses have increased $19,481.10, of which $14,309.65 was due to the increase from $20,000 to $34,309.65 in the Board's share of the expenses of the Commission on Missions. Part of this is due to the larger budget of the Commission and part due to the fact that the Board's proportional share of the budget was greater than last year. The balance of the increase, while scattered through a large number of accounts, is due in a large part to the addition of an Associate Secretary in the New York office, and the additional expense this year of Board publications. The debt now stands at the old figure of $180,039.40.

The increased givings of individuals, churches, Sunday Schools, and Christian Endeavor Societies, or those we call our living donors, indicates the responsibility of the work that they feel for the American Board, and it is indeed gratifying to know that so many friends of the Board rally to its support when the situation is so thoroughly understood. Too much appreciation cannot be given to these loyal friends, but it would be unwise to close this report without calling attention to the fact that in order to carry on the work as at present, without any attempt to increase the work of spreading the Gospel, these friends must continue their generous giving; and, on the other hand, if the Board is to press forward to care for the work which is waiting for our help, the Board must have more friends and more money than it now has. There are undoubtedly thousands in the Congregational churches in the United States who are now not numbered among the Board's constituency, who could give at least something to the work of the Board if they realized the need of the mission field, with the untold opportunities to spread the Gospel of Christ. The Prudential Committee and officers of the Board are sincerely thankful and grateful to every one who has contributed to the success of this year's work.

KUMIAI DISTRESS

SOON after the Japanese earthquake the American Board received a cable as follows: "Japan Mission joins Kumiai Directors requesting organized aid restoration destroyed churches Tokyo, Yokohama." And now the American Board has received a written communication, dated twenty days after the earthquake, signed by *Mr. Masaki Imaizumi,* Chairman of Kumiai Board of Directors, and *by Mr. Olds, Acting Field Secretary* of the American Board Mission in Japan, setting forth in more details the terrible blow that has come to the Kumiai churches in the loss of church buildings and in the impoverishment of its supporting constituency. The appeal is to the American constituency for aid. The American Board will gladly receive and forward funds that may be given for this purpose. The appeal is as follows:—

"The Directors of the Kumiai churches have just been in session in Osaka, and have been going over the situation very carefully, with the result that while at first there was an inclination to resolve to shoulder the burden alone, they felt finally that they were forced by the magnitude of the need to make their appeal for help to their Christian brethren in America.

"The detailed report of the Directors' emissary, who has just returned from a six days' survey of the conditions in Tokyo, has confirmed our worst fears. Four of our largest and most influential churches have been absolutely wiped out, and with them most of the property and wealth of their constituencies. Two of the pastors have lost everything, and all the pastors in the city have suffered loss. Of the Christians in one church (Kyobashi), twenty houses were burned or destroyed; in another (Bancho), eleven; in Hongo, seventy-one; while in Yokohama only six houses belonging to our Christians are left standing. These are the churches whose buildings were burned. In addition, in the Reinanzaka Church, while the beautiful building almost miraculously escaped, fifty-seven of the Christians lost their homes; and not one of the remaining seven or eight Kumiai churches escaped without serious loss.

"Fortunately, the loss of life was not great among our Christians, the largest number, fourteen or fifteen, being in the Yokohama church. But the difficulty of the situation is heightened by the fact that while life was spared, so many of the Christians have lost everything. The wealthy and most generous givers were hardest hit. Mr. Kobayashi, for instance, the generous Christian philanthropist of the Hongo church, known the country over as the millionaire proprietor of the Lion Tooth Powder Co., has lost his great factory, and practically all of his property. Even outside of Tokyo, many of our generous business men who had branch houses in the two burned cities have lost heavily. Mr. Takagi, of Osaka, our Kumiai treasurer, himself lost 200,000 yen, and all probably without recourse in insurance. It is such facts as these that stagger us.

"It is difficult for the Kumiai body even to carry on, for with the large givers crippled, the burden

of administration must be borne by the rank and file. Every effort has been made to curtail and reduce, to the lowest possible degree consistent with efficiency. Several hours were spent in an attempt to make a fifteen per cent reduction in the budget of 40,000 yen for the work of the churches of the denomination. But the work in Tokyo must be reinstated. All were agreed as to that. The churches must be rebuilt. Our people are all ready for heroic sacrifice, but they are unequal to the task. Therefore, we appeal to you, brethren—comrades in a common cause. Think of a city with over twenty square miles of its business section utterly demolished, and six or seven of its most populous wards wiped off the map. The work and prayer of years must not be lost now. You—Christians of America—will rise to the emergency. Millions have come in from all the countries of the world to meet the present distressing physical need, but the challenge to us now, as Christians, is to see to it that the spiritual interests not only be not neglected, but be given a place of commanding importance in the reconstruction.

"Our cablegram requesting that measures be taken immediately to relieve the situation was sent out in hope and prayer. It is early yet to make any detailed estimate of the amount needed, but it will run into the hundred thousands. May we not rest in confidence that your response to this appeal will be generous?"

THE JAPAN MISSION HELPS

Letters come to us giving even more detailed and vivid stories of the earthquake of September 1; but it seems best, in quoting from them, to select items of reconstruction rather than destruction. The newspapers have recorded the cash gifts for relief and have attended in general to the fact of organized care for the suffering. We want to give the readers of the *Missionary Herald* bits of the letters, which show just how they went about helping Japan to rise from her ashes:—

Kobe, September 15 *From Annie L. Howe*

The Japanese could go to other parts of the land and be cared for—but for the Russians, Indians, Chinese, Americans, English, or Europeans, there was only one city where shelter, clothing, food, could be found, and that was Kobe; so they came, thousands and thousands, and the organization of relief by the Business Community of Kobe is beyond all praise.

MARUZEN BUILDING—THE "OLD CORNER BOOKSTORE" OF TOKYO

MRS. GILLETTE BUYING OF THE MAN WHO BROUGHT VEGETABLES

I went into the hospital yesterday—eighty beds in the ballroom of the Oriental Hotel—and I said to the Red Cross nurse (the Red Cross from Shanghai has come and relieved the Kobe people who were doing that part of the work), "It seems *wonderful* to me—all this organization." "It is wonderful," said she; "we came, expecting to have to do everything—and it is all done!"

The number of people cared for by the Kobe Foreign Relief Committee, up to the 14th, was 2,500—*exclusive* of the large number of Russians and Chinese and Japanese.

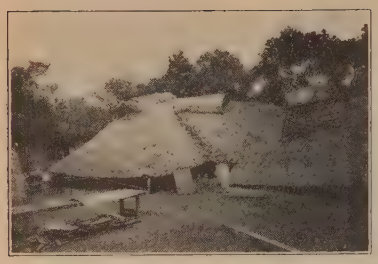
The sewing department has been wonderful. The Singer Sewing Machine Company had a large room all ready for demonstration work and lessons—rows of electric machines, cutting tables and all; that room was turned over to the Relief Committee, and there the American, English, and other women turned out sometimes as many as 400 garments a day.

The Russians have been cared for in one large building, the Chinese Community have cared for their own, while the Japanese have been billeted in various temples in the city.

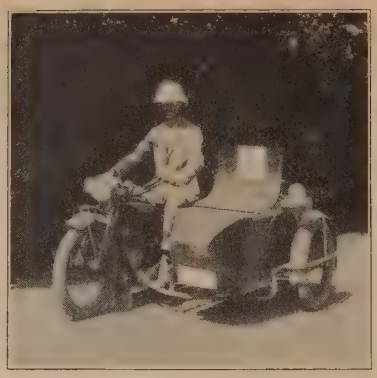
I must not leave out the work of the foreign steamers, notably the Canadian Pacific, the *Empress of Australia*. This steamer not only took care of her own passengers for more than a week, but sheltered, fed, and brought to Kobe the hundreds whom she had rescued. I went to the wharf to meet a friend as the steamer came back to Kobe; it was a sight to see the nurses waiting with everything ready for the wounded, the soldiers ready to bring them ashore; but heart appealing were the waiting friends. As the ship came near enough for speaking, it was: "Is —— with you?" "Is —— safe?" Sometimes it was a joyful affirmative, sometimes the worst. My friend told me that the passengers on the *Australia* had washed scores of refugees, who came aboard covered with blood and dirt, and the women had given their clothing, had made clothes for children out of shoe bags, ship's towels, anything that they could find; this woman said she must have made 100 garments herself while the ship was waiting in Yokohama.

In a Chinese temple, opposite my home, the Chinese have been brought by the hundreds, many of them sleeping under an emergency awning, etc. These have been moved on to China quite rapidly, making room for the new arrivals who come on every ship.

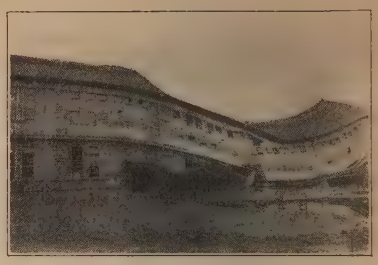
The question is being raised, "Will Tokyo and Yokohama be rebuilt? will the Court move to Kyoto?" I notice a decided trend, as the days go on, toward rebuilding. A city planning expert, a Dr. Beard, who has been in Japan advising about city planning, has already been sent for to come back to plan for a better Tokyo.



HOUSES WHICH CRUMPLED UP UNDER THEIR THATCHED ROOFS



THE GILLETTE BUS



A PUBLIC SCHOOL BUILDING, JAPAN, WITH ITS BACK BROKEN BY EARTHQUAKE

The response of the world is wonderful. I only hope some of these foreign merchants who have lost every cent will be helped to get on their feet again, as well as the Japanese sufferers.

September 8

The warship *Isudzu*, which arrived at Yokohama on the 3d instant, landed a naval brigade the same day, which seems to have lessened the excitement to some extent. The warship *Tenryu* arrived at Yokosuka on the 5th and supplied food and tents. In the Shinagawa offing are eight water suppliers and six destroyers, conveying food, etc. The water is for the Tokyo sufferers, and the destroyers are intended for the conveyance of police officials and troops between Tokyo and Yokohama, together with supplying the Etchujima (Tokyo) sufferers with food and special communications. At least a dozen other names are given of ships sent from other stations to carry food, tents, boats, gasoline, etc., to the stricken cities.

September 26, Karuizawa. Mr. and Mrs. Gillette

On Sunday afternoon (September 2) Mr. Gillette and another man left Karuizawa on a motor cycle and side car with complete supplies of food and some water (also gasoline and oil) for Tokyo. Already the highways were being watched by young men's associations. You see, the rumors about the Koreans made every one afraid, and the situation allowed no time for cool thinking. The Government and the police did all they could to protect the Koreans and to stop the "red frenzy." In Kamakura, and no doubt all along, they posted bulletins, "The Koreans also are Japanese; give them your sympathy."

Very few missionaries lost their lives. The Baptist and Episcopal missions were perhaps the worst hit. The latter was wiped out as to property in Tokyo, though not a life was lost. Their salvation lay in the fact that the basement of their new St. Luke's Hospital was completed and had a little standing water in it. Two thousand people, including all the hospital patients, were saved there. For hours with the fire raging all about them and for a mile or more back of them they stood in the basement and held wet *futon* (comforters) over their heads.

One of the main lines of effort was the immediate restoration of communications. Within less than a week free postals and pencils were distributed by moving post offices; free telegraph messages were being sent; lights in many sections were restored. City water was on tap, in the higher places only at night.

October 3 *Dr. Phillips Greene*

After working on foreign steamer between Yokohama and Kobe:—

It was marvelous to see the number of refugees on board who considered that their lives have been saved in all kinds of terrific situations by Japanese. For instance, one woman I treated had escaped with her two children, one an infant. At the time of the quake, this infant and her Japanese nurse were on the top floor of a hotel. They were caught among the fallen timber. The nurse succeeded in calling another Japanese to their help only after the pile had caught fire; passed the baby through the timbers on top of her just in time to save it, then fell into the fire below her.

Another servant had saved two American children at the moment he might have saved his own life; and when he tried to save himself, was caught in the fire along with them. One Japanese, who collapsed as soon as he reached the boat, had a fractured humerus. An American with him said that he had worked like a Trojan, saving people and food, ever since the disaster, and had so disguised his injury that it had not been suspected.

OVER ALL IS GOD

"Tokyo and Yokohama have fallen, and great are the losses to the Mission Boards; but the work of pointing men to the Father over all still goes on.

"Money and credit and sympathy and love are poured on the wound in ever increasing volume, and the lesson is being stamped on the heart and mind that love is stronger than hatred and the giving of a cup of water more powerful than powder in the way of bringing peace and brotherhood.

"God is at work in his heaven though the earth may quake and be cast into the sea. From the ashes of the old a better Japan shall arise, and the flames that have destroyed shall also purify. Images and temples and churches have fallen, but the God who dwelleth not in images or temples or churches made by hand but in light unapproachable still lives and moves and pilots the ship of all states."

Floyd Lorbeer,

September 9, 1923. *Hachiman, Omi, Japan.*

MEMORABLE DAYS AT KOBE COLLEGE

By CHARLOTTE B. DeFOREST

ON June 13, at 9 P.M., the college registrar, who lives a mile away, appeared at our front door with a telegram.

"This should have been opened at the college," he said, "but was sent on to me at home. Excuse me for troubling you so late."

No excuse was needed for that telegram at any hour of day or night. For its contents told of the consummation of the hopes and labors of three

MISS SOHARA AND MISS DE FOREST
On Pekkozan, in the summer of 1922, at work on "The Woman and the Leaven in Japan," this year's study book

years. It said (being interpreted), "The teachers' license privilege was granted your institution today," and it was signed by the head of the section concerned, in the Department of Education of the Imperial Japanese Government.

RECOGNITION ACHIEVED

What did it mean? It meant that the graduates of our newly reorganized English teacher-training course in the Senior College may receive from the Government English teachers' licenses without going up to take the Government examinations. It meant a vote of confidence in the English work and the character building at Kobe College. It meant that new opportunities of Christian influence and service are opened up to the college. It meant that these certificated graduates may take positions in Government girls' high schools and have the same standing and salary as graduates of the Government higher normal schools. It meant that mission schools may employ these graduates without worrying as to whether or not their required number of certificated teachers will suffer by using a mission school graduate instead of a Government school one. It meant new power to attract and hold good students. It meant new recognition from the public for Christian education. It meant, in short, broader possibilities of service to the great Christian movement in Japan.

The first students will graduate from this reorganized teacher-training course in 1926. Kobe College is the only woman's institution outside of Tokyo that has this privilege of English teachers' certification at present, and is the first mission girls' school to obtain it. The privilege puts upon the college a profound responsibility, not only to attain and maintain a high scholarship standard, but also to meet the ideals of Christian nurture and character that are expected of a college that is set upon a hill and cannot be hid.

IN THE CLOVER FIELD AT OKURADANI, THE NEW SITE FOR KOBE COLLEGE

A GYMNASTIC DANCE IN KOBE COLLEGE
Walter Camp, take notice

THE AMBITIOUS ALUMNÆ

On June 15, the Alumnæ Association sent in to the college its check for 8,500 yen, which means half as many dollars. This money was toward repayment of the funds advanced by the Woman's Board of Missions of the Interior, for the purchase of the new campus. Neither the Board nor the alumnæ

had money enough to buy the new site for the College Department, but together they could undertake it. So the Board advanced some 50,000 yen toward the 140,000 needed, and the alumnæ supplied or borrowed the rest. Their bank loan of 50,000 was cancelled a year ago, and this is the third payment made to the Woman's Board of Missions of the Interior, to go back into the Kobe College Property Fund.[1] The first payment was 6,000 yen, and the alumnæ hope to have paid back 30,000 by the end of the year. Times are hard in Japan, as everywhere else, and these results of alumnæ faith and works are very encouraging.

"There are many school bazaars these days, but the Kobe College Alumnæ Bazaar is the pioneer of them all," said a recent local paper. That bazaar has become one of the annual features of the college life. It started seven years ago, and has grown in proportions and importance ever since. This year over 7,000 tickets to the grounds were sold, and 3,500 yen was cleared. A "movie" of its various aspects was taken for America; and friends who would like to borrow the film may write to the *Woman's Board of Missions of the Interior* in Chicago, and find whether it is available. In fifteen minutes of screen time you can see how *tout le monde* looks in May on the Kobe College campus—shopping, eating, visiting; you can see how some little academy girls act an English playlet to entertain visitors; you can see Miss Searle, our president *emeritus,* who in October completes forty fruitful years in Japan, and in this scene is expounding the merits of a gift-book brought in for sale by an alumna from the neighboring city of Osaka; you can see Mrs. Fuji Tsukamoto, the alumnæ president, a graduate of Wilson College and probably the best-known woman in Kobe; and many others of the alumnæ that are backing this big activity for their Christian Alma Mater. They believe she and her ideals and her Lord Jesus Christ are worth working for.

[1] Later in June a fourth payment was made, bringing up the total of money returned to 20,000 yen.

THE NEW DEAN

The mail that same June 15th brought a vital message. It read:—

> *Your letter of June 13th, informing me of the call to become dean of Kobe College, is at hand. I gladly accept this important office, believing that the college has the very largest part to play in bringing the Kingdom of God; that I have your guidance and the support of the faculty and the friends of the college.*
>
> *Praying that God will bless us all,*
> *Sincerely yours,*
> *Hiroshi Hatanaka.*

Thus the office of college dean, that has been vacant for over two years, is to be filled in September by a man of Christian training and character, who has had seven years in a successful pastorate, administering the varied activities of the large Kyoto Kumiai Church. His many friends in America will remember him by his English name, George Wainwright. As the adopted son of Miss Nellie

A FEW OF THE KOBE COLLEGE ALUMNÆ

DEAN HIROSHI HATANAKA, OF KOBE COLLEGE, WITH HIS FAMILY. MRS. HATANAKA IS A GRADUATE OF THE COLLEGE

Many Oberlin graduates will be glad to see "George Wainwright" once more. He is one of the outstanding Christian leaders of Japan today. He is a real Japanese. His American "mother" and his Oberlin training have not eradicated his love for his own people or his devotion to his nation. Yet he combines this with a most remarkable understanding of America, her people, institutions, and spirit. As Dean of Kobe College, Mr. Hatanaka should prove to be an ideal liaison officer.

Mr. Hatanaka recently expressed his views on one of the most important themes of a Woman's College abroad, the Home. To him "home is the greatest and most important institution God has permitted men to establish. It is a factor for our health, education, and character building." He fears that in Japan "old home ties are losing their strength and must be replaced with new ideals." He wants to make the homes of Japan "thoroughly Christian." The homes of the Christians must be the "units of the evangelistic campaign." To this end, as well as with other objectives in mind, Dean Hatanaka rejoices in his opportunity at Kobe. He can count upon the prayers—and, let us hope, other practical aid—of his many friends in America.

Wainwright, one of the W. B. M. I. missionaries in Japan, he had a long experience in America, at Tabor College, at Oberlin College and Seminary, and in Pittsburgh, where he was a Y. M. C. A. secretary for boys' work for two years after his graduation. Friends who attended the World's Sunday School Convention in Tokyo will remember Mr. Hatanaka as one of the splendid interpreters that helped to make the success of that bi-lingual gathering. Mrs. Hatanaka is an alumna of Kobe College, a member of the academy class of 1912 and the college class of 1916.

All friends of the college will rejoice in this strong addition to its teaching and administrative body.

JANE ADDAMS VISITS KOBE COLLEGE

It had been known in Kobe for weeks that Jane Addams was coming to Japan on her way back from China. Somehow the reporters of the town felt that Kobe College was the place to go for information—just because it was an American institution. But when we told them that Jane Addams was a graduate of our own sister college, Rockford, then they got out their notebooks and pencils and asked us how to spell Rockford and how far from Chicago it was. Then when we said that one of our founders, Miss Julia Dudley, was a Rockford graduate, that made the world look very small indeed. But when they asked, "Is she going to speak at Kobe College?", we could only say we hoped so.

Miss Addams had but a few hours to spend in Kobe, and had telegraphed from Peking that she was to be scheduled for but one address. This was to be a public one at the Tor Hotel, under the auspices of the Kobe Woman's Club. But we told

MISS WAINWRIGHT, NOT LONG BEFORE HER DEATH IN 1918

Miss Mary E. Wainwright, of Okayama, died in 1918, but her influence still goes on. She built well when years ago she took into her home in Okayama the boy Hiroshi Hatanaka, adopted him legally, as George Wainwright, gave him a start in education, and stood by him while he studied at Oberlin College and Seminary. We introduce her picture here in grateful memory, at a time when her "George" takes up his duties as Dean of an institution which ever had her loving support. Her faithful dog evidently doubted the intentions of the camera man. No one need fear for the safety of a missionary lady if such a guard could be found for her.

the girls at chapel that morning that if we could get Miss Addams to come, the electric bells would sound three times as a signal for every one to come to the chapel. A little thrill went through them at the announcement, for hadn't they heard about Jane Addams in Miss Searle's recent chapel talk, as well as read about her in the papers, and didn't they feel that she was their friend as well as the friend of all other mankind?

I went at half-past nine that morning to the Oriental Hotel and sent in my card. If I had never been told that Miss Addams was a woman of poise, I should have known it from that brief interview, when reporters, callers, telephone business and requests for engagements were all jumbling in upon her. Even with a dentist's appointment close upon her, and the necessity for going shopping to buy a raincoat (June is the rainy season in Japan, and this year it seemed even wetter than usual), she was uniformly courteous and serene. I did not linger, but said I hoped she could drop in at the college, especially as it was a sister college to Rockford. I think that was the magic word that did it, in spite of the counter-attractions of art collections, factories, etc., that were being offered.

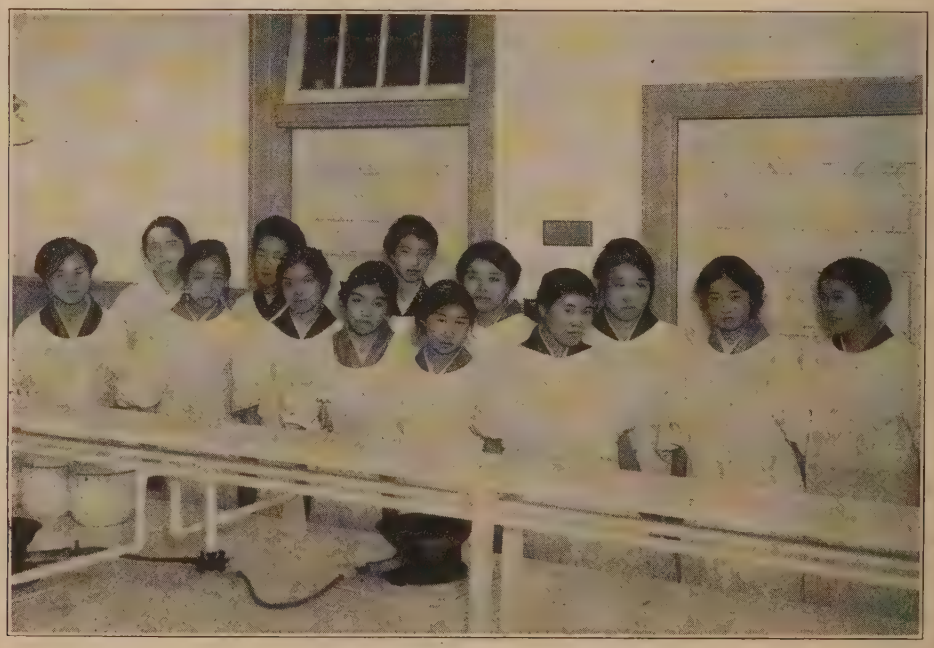
Miss Addams's five-minute talk in the Kobe College chapel will long be remembered. It was well interpreted by Miss Wada (PH.D., Columbia), who was traveling with Miss Addams for a section of her Japan trip. Miss Addams spoke of the bond that educated women make between nations the world over, and of the great opportunity open to them as world brotherhood promoters.

"I remember Miss Dudley," she said to me, after I had pointed out the portrait hanging at the back of the chapel. "And what an inspiring group of girls!" she said enthusiastically. She left me with a sense of added strength, because she showed that in those brief moments she had looked at Kobe College with the eye of vision, through the pouring rain of that June day.

SINCE THE EARTHQUAKE

As Kobe has a large community of foreign merchants, bankers, etc., that community organized to relieve the government as much as possible by assuming charge of the foreigners from Yokohama. Their relief committee included Mr. Hackett, our mission and college treasurer, and under his direction our Kobe College dormitories were organized as one of the "refugee barracks." Our household science teacher, Miss Sarah Field, returned from her American furlough at the identical right moment to step into the dormitory kitchen and run the meals before she had had time to unpack her trunk. Our Student Government president summoned in student aid, and the cooking class under Miss Field worked loyally in noon and night shifts for the two heavy meals a day, and other students were drafted in for dining room service. As the dormitory girls began to come back, they were put off into other school buildings and roughed it as their share of bearing one another's burdens.

The academy department, largely day scholars, opened on time the 12th of September. The college had to be postponed six days, and then did not run normally for a while, until our "evacuation." But it was all a splendid lesson in the brotherhood of man. What with those whom Miss Cozad housed



IN THE LABORATORY KITCHEN, KOBE COLLEGE

over in the Woman's Evangelistic School and who took meals here, we were feeding about a hundred people at our most populous time, whose nationalities included American, British, French, German, Czech, Russian, Chinese, and Japanese. Their stories were so interesting! The young Russian pianist who played so beautifully for our students one afternoon had lost in the earthquake his *fiancée* and the manuscripts of all his musical compositions. The young French couple that went on to Shanghai after a few days had lost their baby on the ship after its injuries in the earthquake. One charming English couple with a new baby coming and a little boy with the whooping cough is isolated in the Stowe cottage until a suitable home is available away from the college. Dean Hatanaka came into my office with tears in his eyes one of those first days, and said: "I was in Siberia in relief work, but I never saw anything like this. There the refugees were strong young men; here there are old people and children." Our dormitories we have considered the worst part of our plant, but it was lovely to see them glorified at this time of need. "They are like Paradise," said one man, "compared to what we have come from."

We grew so much attached to some of our refugees during the two short weeks of their residence that we found it hard to let them go when the committee, having found other quarters for them, arranged for their evacuation, so that college could go on normally. They were very touching in their expressions of gratitude. "It is not the physical comforts you have given us," said a Russian Jew, in his refined foreign accent, as he came to say good-by, "but the kindness and sympathy that you have shown"; and I think he said something about the "Christian spirit," but I was feeling so deeply at that moment that I could not afterward recollect just what he had said. "We get no complaints from your barracks," one committee man told Mr. Hackett, whose reports also were much praised by the central committee for their accuracy and promptness. In fact, the college got unstinted praise at headquarters for this work. I can write all this without any modesty, for I had practically no direct contact with the relief work. It was conducted by other members of the faculty and mission (Mr. Bartlett, of Doshisha, and Mr. and Mrs. Warren, of Miyazaki), with volunteer aid from two or three other refugees.

Have you read Dr. Jack's "Religious Perplexities"? A friend lent it to me this summer, and it certainly is a wonderful little book for the present age. One sentence from it has bound itself up with earthquake associations for me: "This world is ill adapted to the fearful and unbelieving; but most exquisitely adapted to the loyal, the loving, and the brave." I wish you could all have heard my pastor, Mr. Yonezawa's, sermons the last two Sundays—one on the still small voice after the earthquake in Elijah's time, and one on that verse in Isaiah, "The bricks are fallen down, but we will build again with hewn stone." That is the spirit of the Japanese Christian leaders—courage for the reconstruction of the devastated churches, and a new sense of the necessity of lasting moral and spiritual foundations in "the things that cannot be shaken." America's helping hand is splendid. Her aid in this crisis will help promote the spirit of world brotherhood.

TRAVELING WITH A COLPORTEUR

REV. A. H. MELLEN, of the American Bible Society in Mexico, went a journey with a genuine old-time colporteur. It was his first experience and—we like to print tales of first impressions. The journey was to be from Pachuca, in the State of Hidalgo, down to Mexico City. The colporteur was Sr. Eularlio Luna. Mr. Mellen writes:—

"Leaving Pachuca by train, we had to wait over for an hour at a junction. Some boys were playing marbles, and while I was thinking just how I could get on the right side of those boys without playing the part of 'Mr. Butinsky,' Luna did the job. First thing I knew he had some of the boys reading out of the Book of Proverbs, for he knows just where to open the book for what he wants, and he also had them laughing over some of the pictures in our little temperance tract.

"A well-dressed man moved up to the group and began to ask Luna questions. The Proverbs of Solomon was a new book to him, and as it was just a little paper-covered thing, he did not take it as a part of any larger volume. This man turned out to be the president of a town, and superintendent of schools over quite a district. He kept on asking questions, and placed an order for 500 copies of the Book of Proverbs for the increasingly large number of children in his schools.

"Luna went right on with his work, and I heard him reading parts of the Gospels and telling some of the stories of the Old Testament to a group of men till our train came.

"It made me feel very humble, and ashamed of myself. To see a real true colporteur at his work is a very wonderful thing in any country of the world. No pulpit, no robes, no pews, no choir, and no church—just talking to the common people about the deep things of life. This is just what Jesus did."

THE WOMEN'S SHARE IN THE EVERY MEMBER CANVASS

By WILLIAM S. BEARD, Secretary of Promotion

Every Hour of the 24 Somewhere Your Church is
Preaching
Teaching
Healing
Building
Ministering
What part are you going to have in this vast enterprise? $10 a minute—$600 an hour—is needed to keep the World-wide Work of the Congregational Churches running on full time in 1924. Take at least a "minute" as your share.
Be ready on Every Member Canvass Sunday.
Congregational World-wide Work 1924
Every $10 makes a "world-minute" yours

"WHO constitute the fourth group? you ask. That is another story. Watch this space next month for the answer." So run the closing words of an article in *The Missionary Herald* for November.

Here is the answer. **The fourth group of the quadrilateral of the church forces who have EVERY MEMBER CANVASS responsibility are the women.**

All over this land, Congregational laymen have been asked to do two things this fall; first, to get churches to make a thoroughgoing use of the EVERY MEMBER CANVASS; secondly, to urge their fellow-laymen to take the lead in the set-up and conduct of the canvass.

There are 314,000 Congregational men in this country who are church members, to say nothing of that larger group whose hearts are with the church but who are not actually in its membership. Judging by the response the laymen are making, the day when this body will be genuinely mobilized in behalf of an organized Christian service is not so far distant as some have thought.

The pastor's share is counsel and dynamic. There are nearly 6,000 Congregational ministers the country over, whose business it is to encourage folks to attempt what many have thought to be unattainable.

The young people's specific duty is the publicity end, with posters, charts, exhibits, and dramatizations. If we count the youth of the 'teen age to be only one-fourth of our Congregational Sunday school enrollment, that allows a group of 200,000 set to this specific task. Any business house might well covet the service of an advertising firm with nearly 6,000 branches and a force of 200,000 helpers.

The fourth group comprises the women. But why, asks some one, do you leave your statement concerning the women's share until the December issue of the magazine, only a scant ten days before the canvass? Who could more safely be left for final consideration, it may be rejoined? What group is it that has carried the church upon its heart, if it is not the women? Who is it that have organized for the study of and financial devotion to the world-wide work, if not the women?

Do you women who are members of the Congregational churches, and those who, though not members, are intimately connected with the church life, ask what you can do to help about the EVERY MEMBER CANVASS? Then read on.

1. **You can see that the most responsible positions of leadership in the women's department are given to your very strongest women.** I mean the women who have the keenest minds, the biggest hearts, a sense of humor; women who are well-balanced, of good judgment, possessed of magnetic personalities, who respect the past but are willing to shatter any precedents for the sake of progress—the sort whom every community was constantly utilizing in war days. Only the very finest leadership is good enough. The first thing you women can do is to take an inventory of your resources and then push your best women to the front.

2. **You can be literature specialists.** Plan to be the skilled advisors of your pastor and the EVERY MEMBER CANVASS COMMITTEE in this particular. Divide up your forces. Assign to one group investigation concerning the literature about the local church. Have these people constantly on the search not only for the newest, but the most worth-while material.

Place in the hands of another group the Joint Catalogue of the literature of all the Mission Boards. Urge this section to get and read every new piece

which any Board issues. Let the best be culled out, and let the committee be ready at all times with the facts for those who may have need thereof.

Assign to another group the study of the Commission's promotional literature.

Another group may well become the circulation managers in the local church for *The American Missionary, The Missionary Herald, The Congregationalist.*

Plans on a national scale calling for a skilled and well-considered handling of the problem of the distribution of literature at State Conferences and Local Associations should shortly be launched. It is entirely possible that this work may constitute another feature in the women's share.

In churches where the young people's share of the canvass has not already been developed, it is not too late to do something definite this fall. The 'teen age group is ready to proceed in the making of charts and posters and to develop the pageantry idea, but it must have skillful leadership. Here again is your opportunity. So much for the introductory days.

3. **You can pave the way for a successful canvass.** In one of our largest churches, a few days prior to a recent canvass, the women of the parish staged a preliminary canvass. They organized and zoned and districted and called, but they asked no money. They simply told the story of the issues involved. They presented the case for the local church and its world-wide work. They left no cards, they asked no subscriptions. They told a story and they left.

But the people had ten days to think about that story before the financial canvassers came. When the results of the canvass were tabulated, it was discovered that the visits of these women had made a difference of hundreds of dollars in the result. Let us remember, furthermore, that hundreds of dollars spell, not simply a 100 per cent apportionment, but the well-being of souls here and yonder.

Why not a corps of Pre-Canvass Visitors this year in every church in the whole country!

4. **You can be a gleaner.** The one feature in a canvass, which after all tells the story, is the "follow-up." If you have read the story of the Winnetka church described in "How To Raise Money for a Church," you will recall that when the people went out in connection with their first canvass for practically a double budget, only one-half of the amount was secured the first day. But when the returns were all in, the goal was almost reached. This incident reveals the value of the "follow-up." When the canvassers call, it is always true that some people are out, others are absent from town, some haven't decided what they want to do. I repeat, it is a thoroughgoing "follow-up" which brings the subscriptions up 100 per cent to the goal.

Now in the churches where the canvassers are all men, it is their part to complete the "follow-up." Many will do so, but there is a considerable group where, with the best of intentions on the part of the men, there will not be any "follow-up" unless you women take over this work.

Have you got the spirit of the gleaner? Can you undertake the task of seeing to it that every single individual in your parish is given a definite opportunity to subscribe in connection with the next canvass? The results will be "here a little and there a little." But occasionally you will find, "here quite a lot, and there still more." But it will be only by your effort and your display of the spirit of the gleaner that will make the canvass in many cases a complete success.

5. **You can help finance the whole undertaking.** The day has come when the several interests which should profit by the canvass can prosper only together. The local church cannot win a permanent success apart from its devotion to its world-wide work. There can be no continuous world-wide ministry without an adequate base of support.

No one of the missionary agencies can thrive alone. They are too interdependent.

We must Talk about the Work, one and all inclusive. We must talk about the local church and the world-wide work, not as if they represented two separate issues, but as if they were one, an integer, as they are.

Furthermore, the day has come when the surest way to secure the fullest measure of support for any interest which may be especially dear, is to give one's enthusiastic support to the entire budget. Our combined efforts for the $5,000,000 will bring us closer to securing the needed measure of support for each one of the budgets of the several societies than a concentration of attention on the budget of one society alone. You women believe this. You can be counted upon in this particular.

The glory of the 1924 Every Member Canvass Plan is that it plays no favorites, yet overlooks no interest. Its joy is to secure for each its full share, and it has no joy apart from securing a full share for each.

Here, then, is the women's share. 543,540 women are members of Congregational churches in the United States. That number remembers easily, does it not? Out of every eight members of Congregational churches, five are you women. No minority group, you.

WHAT WILL YOU DO WITH YOUR OPPORTUNITY?

CONSTRUCTIVE WORK WITH THE REFUGEES

By ELIZABETH S. WEBB

LOOKING back over the work of the year, the most satisfactory to me has been our "Y. W." School. The girls were so enthusiastic, and made such good progress. I have come to love them very much. For the coming year, we have secured a new place for the school, the old building of the American Press. It is in a central locality, and will be *ours*, so that we can have school all day, instead of the *half-day* school we had last year. I am having some plain pine desks and benches made, have ordered some new English books from America, and shall get a map of Europe and one of Asia from England. Then we have had a present of some old hymnbooks from the university here, which I am having rebound. I must buy a small wall clock and a small bell for the teacher's table. This will be about the sum of our equipment.

BEAUTY FROM CHAOS

The whole school part is one large room, from which one corner only has been boarded off. Fortunately there are heavy pillars going up to the roof, making the beginnings of natural divisions. We plan to make screens covered with burlap to set off the classrooms, since six classes will have to go on at once in this one room. I am to live in the same building.

The whole thing was simply an old press building, with a great pile of rubbish in the yard, and odds and ends of all sorts scattered around. Last week I had two refugees who needed help begin the cleaning up. One of them chanced to be a brick mason, and built me a very good fireplace for our laundry from the mud and stones lying around. There's a real fascination in bringing order, yes, and beauty too, out of such a place.

ABRAHAM VERSUS MOSES

Here are two of the exercises we had at our closing entertainment. My English Bible class had been studying the first five books, and as a kind of review I had had them choose sides and write on which was the greater man, Abraham or Moses. These two were read as among the best. The expressions and thought are their own.

Resolved, That Abraham Was a Greater Man than Moses

When God told Abraham, "Take your wife, leave your house and country and go wherever I show you," Abraham did all these things that God had commanded him without asking any question and without knowing anything about it. But when God told Moses, "Go and tell the people that I will take them to the land which I swore to give to Abraham," Moses asked many questions. He asked his name and wanted signs that he might believe. From this we know that Abraham's faith was more than Moses'.

God promised Abraham to give the land of Canaan and He gave it to him, and he lived there until he died. God promised Moses to take him to the land of Canaan, but Moses could not go there, and died on the way for his sin.

Abraham did not kill any man in his life, because God did not want any one to do it. But Moses killed a man in his life.

When Abraham was about to die he called his servant and said, "Sware to me now that after my death you will not take a wife from this nation for my son." But Moses took his wife from a heathen nation.

When God said to Abraham, "Take your only son and offer him to me," Abraham arose early in the morning and took his son and went to offer him. But when the people murmured against Moses in the wilderness he said, "Oh, Lord, I cannot bear this burden alone, it is very much for me." Was it more difficult to offer his son than to look over the people as a guide? I am sure it was.

We know Abraham as a father of all nations, but we know Moses like a prophet.

God said to Adam, "A man may leave his father and mother, but he cannot leave his wife." Abraham lived with his wife until her death; but Moses left his wife before her death.

God loved Abraham in his life and in his death, because there are no books in the Bible in which God does not remember Abraham. But God did not remember Moses as much as he remembered Abraham.

Abraham found grace in the sight of the people and of the Lord, because when he wanted to buy the cave of Machpelah to bury his dead, all the people said, "We give it to you without money, because you are a prince among us." But Moses did not find any grace in the sight of the people. They were always ready to stone him; both his brother and sister and all the people did not want him to be the greatest man among them.

The meaning of the word Abraham is the friend of God, because he was the Friend of God. The meaning of the word Moses is one who came out of the water, which does not mean anything great.

When Abraham died his children buried him and all the people mourned for him. But when Moses died nobody saw him because he died for his sin. From this we know that Abraham was a greater man than Moses.

Resolved, That Moses Was a Greater Man than Abraham

1. In faith Moses was greater than Abraham, because if he had not faith, how could he bring out the Israelites from Egypt and stand before all difficulties? In the wilderness forty years they suffered, and Moses managed all the Israelites by faith.

But Abraham fell by a small temptation; when he went to Egypt and saw that the Egyptians will kill him for his wife's sake, he told a lie and said: "This is my sister and not my wife."

2. In work, Moses was the greater, because he did not work for himself, but for his nation. Abraham worked only for himself. When God appeared to Moses, He said, "Go and deliver your nation, Israel, from the hand of Pharaoh." But when the Angel appeared to Abraham He said, "Go from this land where I'll show you," but He did not say, "Deliver your nation."

3. Moses was more famous than Abraham, because

ARMENIAN EVANGELICAL CONGREGATION (REFUGEES), BEIRUT, SYRIA
From ninety-four towns and villages. From eighty churches; picture taken in 1923 by Rev. W. Nesbitt Chambers

God said, "No man had been, and after this also will not be like Moses, because he was very faithful, and there cannot be any more faithful man than this." But He did not say anything about Abraham.

4. With no man did God speak face to face as a friend, only with Moses. Yes, He spoke to Abraham with an angel and when He spoke it was at midnight, so he could not see Him. God told his own name to Moses, which is Jehovah, meaning Almighty, but He was known to Abraham by the name of God.

5. Abraham died in his bed, and his children buried him.

No man knows where Moses is buried, because God buried him in a valley.

6. Moses was old, but he had not lost his strength and the sight of his eyes; but Abraham lost his eyes and became blind.

7. God gave us the Ten Commandments by the hand of Moses, but He did not give any law by the hand of Abraham.

8. Moses went up into the mountain twice and stayed there eighty days and did not eat even a piece of bread. He lived only by the word of God. But Abraham did not stay without bread any time. He lived as he wanted.

9. When Moses began to prophesy he said, "After this a man will come and do many signs." But Abraham did not prophesy anything about Jesus or any other man.

10. The Jews' churches today have remained from Moses. God made the Tabernacle by the hand of Moses, but He did not do any memorial thing by the hand of Abraham.

11. When Jesus was transfigured on the mountain, He did not speak with Abraham but Moses and Elijah.

12. When Moses came down from the mountain his face was so shining that he put a covering on his face, but Abraham's face did not shine at any time.

So Moses was a greater man than Abraham.

A CONTRAST

Quite a different world from our school is the great hungry, needy camp. Several thousand refugees have newly come from Alexandretta and Aleppo. Conditions are very distressing. They cry for work and there is none. Many are sick and hungry, and there is no way to help them. Our schoolgirls are all refugees, but usually they are not from those who are actually hungry, and then the school work is constructive. I suppose the refugees in general will gradually find their place. The way they plant vines and flowers and vegetables around their poor makeshifts of homes is very pathetic. Those who have been here for some time, when they can find work, manage to get along, but the others simply die. It is a heart-rending situation.

But on the other hand, a visit to the camp would surprise you with their general spirit of thrift and hopefulness. The Christian spirit of many of them puts us to shame. We can't imagine what it is to be tried as they are.

MISSIONARY LETTERS

A BAPTIZING AT KOILOOR

"On Sunday, July 15, 1923, the President and Secretary of the Madura Home Missionary Society invited some of the Madura missionaries to visit Koiloor, the headquarters of the Society's field in the northern part of the Madura District, and there take part in the ingathering that was to take place.

"In the course of a simple but impressive service, 109 persons were baptized. They came by families—fathers, mothers, and children. One family consisted of ten, six sons, two daughters, and the parents—

Photo by Mr. Elwood

RECENT CONVERTS AT KOILOOR

a fine sight indeed. The people came from four villages, though they all belong to one class of the community.

"In the past these people, as well as their ancestors, have not had too good a record as regards honesty and morality. Even now their Hindu relatives are classed by Government as 'Criminal Tribes,' but we were told by the Christian police officer, who was also present at the service, that these men all bore good reputations, and that their neighbors now testified that they were good neighbors. They come from the Kuruva Caste, who correspond to the gypsies of other lands.

"They had been well prepared for the service. It was fine to hear them give a statement of their faith. It was fine to see the light on their faces as they knelt for baptism. Many of the men already know how to read and write, and all the children are being taught. The women have come, too, and that is one of the finest elements in the situation, for it assures permanency to the movement and the work of the Home Missionary Society."

August 30, 1923

Rev. J. J. Banninga,
Madura, India.

ENCOURAGEMENT AT CAGAYAN, P. I.

"This has been the most successful year for the school dormitory. Several tours were made to make this part of our work known throughout the North Coast. The result was a very full house. Thirty-eight girls, including seven of the Bible school, made up the dormitory family. Several dropped out in the first few months, but the lowest average has been thirty-three. Aside from giving these girls, who attend public school, a good home and proper care and chaperonage, we have striven to give them a true home ideal, an idea of sanitation, and to build up a Christian character. Some of the girls have responded wonderfully, and several have confessed Christ. Prayers are held night and morning. Many Bible verses and hymns have been learned, and we hope all of them have caught a greater vision of Christ and his love. Some have assisted in the *barrio* Sunday school work, and have sung in the choir.

HOSPITALITY

"Twice this year we have entertained visiting athletic teams. At the Inter-District Meet in August, we had fourteen extra girls. These slept on the *sala* floor. In December, during the Provincial Meet, we borrowed cots and filled the Bible class room, and made a bamboo platform in the ironing room and took in thirty-one extra girls for one week. This made a great deal of confusion, but we think it paid and made us more friends. We thank the Philippine Constabulary, who, in kindness, have twice helped us by lending us all their spare cots.

THE MOROS

"We are up here for vacation in the cool of the mountains of Lanao—that is, it is cool morning and evening, and almost cold at night, but hot in the middle of the day. It is as lovely as ever, and the Moros just as interesting. We hope that it may not be long until evangelistic work may be started among them. They are beginning to inquire about our religion. Also, a famous chief, Datu Ami Manabilang, has asked that Dr. Smith (of Cagayan) perform an operation for him. These are encouraging bits, though I do not fancy the task of evangelization will be easy. Last year one Moro, squatted on our doorsill, made an illuminating remark. He said: 'Moros lie, the *panditees* (Mohammedan priests) lie, Filipinos lie, but Americans never lie.'

"If this is their real thought of Americans, God grant that only the right kind ever come among them! They do not seem to have been exploited by traders and evil men, as has been the case in so many other fields. They are most industrious, and their skill in handwork, as shown by their wonderful weaving and brass ware and jewelry, and their agricultural ability, proclaims them to be among the best material that the Philippines have to offer. They will be a wonderful people when they are won to Christ."

Anna I. Fox (B.),
Cagayan, P. I.

NEW CHRISTIANS IN THE MADURA FIELD

"These are stirring times in India. We are now (August, 1923) working among people in five or six different communities where large numbers will soon be ready to unite with the church. A letter from one of the pastors this morning reports that twenty-two persons from one of the Criminal Tribes were baptized last week; and we are already making plans for a new church building there. We visited three other villages during the past week, in which we found more than 175 Hindus ready and willing to be baptized. They will need to wait until they receive further instruction; but the fact that they were eager to hear the Gospel, and wish to unite with the church, gives us much encouragement."

Burleigh V. Mathews,
Battalagundu, India.

A UNITED GROUP

"The best thing I ever witnessed in China was a meeting of the preachers and pastors in our home on June 13. We had at that meeting every preacher in the field except two, and these two stayed away not from a lack of good will or fellowship, but for very good reasons that were known to us all. We had held other such meetings in the same place with as good or even better attendance, but we had never reached such high levels in our fellowship. While the strongest of the groups that made up factions in the church these last years were also there, certainly there was not the slightest indication of it in that meeting. Everybody seemed directed to one goal, and that was the glorification of the Christian Church in China. Chinese themselves told me that for years it had never been possible to get both groups together for such a meeting. At the end of the forenoon we all sat around tables to which Mrs. Goertz had invited us. And then instead of rushing away at the close of that, they wished to a man that they might remain for the afternoon to talk over the question of self-support in our churches.

"It was desired by them that we formulate a definite plan and program for self-support, to be achieved at a definite time. And there, too, I never in China saw such wholesome discussion and firm determination to have a definite, progressive program which will see the older Foochow churches all wholly self-supporting within the next five years.

"A separate committee from among them is already at work formulating plans which will be brought up for discussion at our next meeting, as soon as we come down from the mountain. It is also their hope that a fund for the support of the weaker churches will actually have been collected at that time.

"I had occasion at that time to lay on their hearts the situation of the Board at the present time. And I found among them a spirit of genuine sympathy. They expressed the desire that we might bring the matter before the church members. As a matter of fact, they suggested that the problem and difficulty of raising funds at home be brought more effectively before the Chinese, since so far there is not a real understanding of the truth in the matter.

"In short, then, that last meeting of preachers and pastors saw the beginning of a real study of stewardship in the churches, a definite plan to prepare a program for self-support to be effected in five years, and evidence of the beginning of more aggressive evangelism and Christian nurture of the members already in the churches. I have no hesitancy in saying that I never had a day in China that seemed crowded so full of great and weighty things, all mission meetings and conferences not excepted."

August 3, 1923

P. S. Goertz,
Foochow, China.

THE CHINESE STUDENT LEADER OF A PREACHING BAND
And the Band's special Friend

SCHOOL OPENING AT CURRIE INSTITUTE, DONDI

"August 1 was a great day here, and once again a new record was made in the number enrolled—192 students taking the full course. Later the number reached 196, and, with ten others who may come from far-off Bailundo outstations, will bring the number above 200. Added to these students is the enrollment for the practice school, made up of villagers who come for lessons or who work here. We have a notable variety of personnel in the student body. Most, of course, are from Bailundo and Bié, but we have several tribes represented and all feel glad because of the outward reach of the institute."

NOTES ABOUT THE FIELD

Apostolic Succession

Rev. George F. Herrick, D.D., the throbbing of whose heart a little child seems to be listening to, is a prophet of the new day in Turkey. Though now retired, his counsel is valued by the Board as it seeks a more sympathetic approach to the ruling race in that land of tragedy. For fifty-two years he served in Constantinople and Marsovan, chiefly engaged in educational and literary activities, and is, at eighty-nine, next to Mrs. Edwards, of South Africa, the oldest living missionary of the Board.

AS TO APOSTOLIC SUCCESSION

The picture shows him down in Maine calling on Margaret Mary, the daughter of Secretary Riggs, with whose grandfather and great-grandfather Dr. Herrick was very closely associated. The missionary's watch has its attractions for this normal child. But to us she is meditating on the flight of time as she counts over her *twelve direct missionary ancestors.* Dr. Herrick knew all but two of them, and most of her *thirty-four missionary uncles, aunts, and cousins* running back for three generations in Turkey.

Said at China's Christian Council

Some significant remarks were made at the first meeting of the National Christian Council of China, held last May. More and more is it clear that the Chinese Church is in the hands of promising Chinese leaders. The missionaries do well to coöperate rather than control. The principle is a sound one, and in the long run will actually lead to greater usefulness on the part of the foreign missionaries than the old system was capable of.

Some of these quotations from that council meeting of last May are of special interest, showing something of the length and breadth and height of Chinese thought and the spirit behind this new Christian Council of China:—

Surface things are discouraging enough. We must examine ourselves, and our churches; and find fundamental faults and remedies. Find Christ.

A living sacrifice is necessary—our complete selves. Christ has given his best; what shall we give? In every life, either self or God dominates.

The more we see the importance of city evangelism, of retreats for prayer and study, of religious education, the more we realize the absolute necessity of coöperation, of union, in all this. Non-Christians coöperate with each other to some extent.

Better *medical* provision should be made for country workers. The rural population are more appreciative of service rendered and coöperate better than the city people.

There are 6,000,000 Christians in India to 400,000 in China; yet Christianity in China is proportionately much more influential, because of Christian schools. They have not been a part of a Government system; they have been ahead. We may maintain our leadership not by extension, but only by concentration.

(1) Chinese and Westerners should together study Chinese literature; old as well as new. (2) Boards and Missions should "put on Chinese clothes."

The Church in China is still a little babe; a schoolgirl. The Church in the West should take a course in pedagogy from the Master. Provide a home, not an orphanage. The Church in China is a member of a struggling family; in difficulty, with humanity everywhere. Every member must work; there must also be coöperation and coördination. The Church in China is one in a company of artists, building the Kingdom of God.

We must tackle the industrial problem now. The Chinese Church may help the world. It is the only group that has access to all classes in China.

There are extremists on this question, enthusiastics. I am not one of those. But there is just one criticism of the non-Christians which we cannot meet. We cannot meet it, yet we cannot let it stand unanswered. That is, that we have failed to Christianize social relations.

A Tribute to the Samokov School for Girls (I.)

Seven girls from our American School for Girls in Samokov, Bulgaria, have completed the Nurses' Training Course in the American Hospital in Constantinople. Miss Lyda W. Anderson, of the Training School, writes:—

"One might well prophesy that the country where its young women are equipped with a sound, practical education for public usefulness, and where women are prepared to assume responsibilities with the men in national affairs, will more easily and permanently meet the perplexing problems of modern life.

"Such a group of effective, efficient workers will be added to Bulgaria's splendid force of patriotic women when the present class of nurses at the Constantinople school, with its Samokov students, shall have completed the twenty-eight months' course of instruction. They are prepared to meet a disciplinary life; to act as missionaries in the true sense of the word; to be the most powerful allies of the physicians in the prevention of disease and suffering; to help promote nursing education among

Bulgaria's best women; to prove that nursing should be placed in the position of a profession rather than a business; to demonstrate that for such responsible and important work only better educated women and women of fine character and fine ideals are fit; to prove that no work can equal the work of a well-educated nurse in its rewarding public service and in its satisfying returns to the individual.

"Bulgaria, it is certain, will stand ready to support its young women who are promoting nursing as an education, knowing it is one of the best investments for the future well-being of its people. And the American School for Girls at Samokov will have further justified its existence in preparing for, and directing to, the profession of nursing these young women who will soon return to their country well equipped with the fundamentals of a general education received at that school, and further developed by their practical instruction in the art and science of nursing; for their efficiency as nurses must be credited to a great extent to their earlier preparation.

"Each one will be a testimonial to the fine achievement of the American School for Girls at Samokov, Bulgaria."

From Miss Belle Nugent (B.)

We have in Satara now two hostels for boys and girls. Here are fourteen of my "frock tribe." They look like this every day. The tiny one in front is Balamna Lingappa Shrinralla, a Sali (weaver caste) girl; the little one on the right is Arvantika Rowan, a Maratutha girl, both orphans, who have been here since they were babies. They lived in the bungalow much, slept in my room, and are just like Sahib (European) people! Seven of the others came in from a village near here. I have other little girls, but this picture was taken for their supporters.

THE CHRONICLE

Births

October 22, 1923. In Aintab, Turkey, to Dr. and Mrs. Lorrin A. Shepard, a son.

October —, 1923. In Ahmednagar, India, to Rev. and Mrs. Joseph L. Moulton, of Rahuri, Marathi Mission, a daughter, Barbara Anne.

November 1, 1923. In Barre, Vt., to Rev. and Mrs. Harold W. Robinson, of Paotingfu, China, a daughter, Elizabeth.

Arrivals on the Field

August 3, 1923. In Bailundo, West Africa, Rev. William C. Bell, rejoining the mission, after furlough.

August 3, 1923. In Dondi, West Africa, Fred E. Stokey, M.D., rejoining the mission.

August 6, 1923. In Galangue, West Africa, Mr. and Mrs. Samuel B. Coles, joining the mission.

September 6, 1923. In Cagayan, P. I., Miss Grace E. Fox, joining the Philippine Mission.

September 11, 1923. In Madura, India, Rev. and Mrs. James M. Hess, rejoining the mission.

September 20, 1923. In Yokohama, Rev. and Mrs. H. B. Newell, rejoining the Japan Mission.

September 30, 1923. In Syria, Mrs. John C. Martin, returning from summer in America.

October 3, 1923. In Peking, China, Dr. and Mrs. Jean A. Curran, joining the North China Mission, to be stationed in Fenchow, Shansi.

October 9, 1923. In Salonica, Greece, Rev. George E. White.

October 24, 1923. In Salonica, Greece, Rev. and Mrs. J. Riggs Brewster, returning to the Western Turkey Mission.

November 10, 1923. In Mazatlan, Mexico, Rev. and Mrs. Howard C. Champe, joining the Mexico Mission.

Arrivals in this Country

October —, 1923. In Montreal, Canada, William S. Clark, from Sapporo, Japan.

October 12, 1923. In New York, Miss Clara H. Bruce, of Ahmednagar, India.

Deaths

September 19. In Honolulu, H. I., Rev. Orramel Gulick, direct descendant of the early missionaries to Hawaii, aged 92 years, 11 months. The funeral services, in Kawaishao Church, were opened by singing by the choir of Kaumakapili Church—the native church founded by Mr. Gulick—and included addresses in Hawaiian by Mr. S. H. Oni, in Japanese by Rev. J. Okamura, and in English by Dr. Albert W. Palmer, of Central Church, Honolulu.

Mr. Gulick's missionary service began on the *Morning Star*, the famous little schooner which plied in the Southern Pacific under the American Board; then, after some years' service on Kau, a distant island, he came back for some years' work on Oahu, of the Hawaiian Islands. A little later he went to Japan for useful service under the American Board. While in Japan, he founded the first Christian newspaper in that kingdom—the *Shichi-Ichi Zappo* (one in seven newspaper). It was a weekly news journal, and one of the assistant editors under Mr. Gulick was the man who is now Dr. Harada, professor of Japanese language and literature in the University of Hawaii. One of Mr. Gulick's latest contributions, both to missions and to denominational history, is the book, prepared by himself and his wife, entitled, "The Pilgrims of Hawaii," and published (Revell) in 1918.

October 16. In Ithaca, N. Y., Mrs. Robert Chambers, widow of Rev. Robert Chambers, founder of the Central Turkey Mission. Mrs. Chambers's funeral service was held at Woodstock, Ontario, in the old family church. There was a very simple and impressive service at the house of her brother. One of the most touching features of the day was a telegram of condolences from the New York boys of the old Bardizag High School, which Dr. and Mrs. Chambers served so many years in Turkey. These boys also expressed their tribute in flowers. It was an additional indication of the genuine sympathy and gratitude of the Armenians towards those who understand and sympathize with them.

WORLD BRIEFS

The Foreign Missions Conference of North America will hold its thirty-first annual meeting in the Vernon Room, corner North Carolina Avenue and the Boardwalk, Atlantic City, N. J., January 8-11, 1924.

Among the Red Cross activities reported for the year ending June 30, 1923, is the production of 6,815 pages of Braille, in books for blind veterans, transcribed by volunteer workers.

The first woman magistrate to be appointed in India is Mrs. M. E. Cousins, of Madras. At her suggestion the Women's Indian Association has started a plan of service to the women of Madras. Classes are held in home industries, such as weaving, embroidery, lace making; and also in subjects of general culture, for women past the school-going age.

The British and Foreign Bible Society has just sent twenty-five tons of Gospels and hymn books to the West Africa Mission. The Gospels and Acts are printed in a parallel version—Umbundu and Portuguese. The natives are much pleased with the edition, having their own and the Government's language together. The Hymn Book (Portuguese and Umbundu), 30,000 copies in all, was printed in Lisbon on the Evangelical Press.

The "Ladies' Aid Societies" seem quite as active in the Orient as in New England. In the latest copy of *The Morning Star*, a newspaper published in Jaffna, Ceylon, appears the following well-set-up advertisement.

"NOTICE. A religious play in Tamil in aid of the Women's Auxiliary of Jaffna, Pettah Church, will be staged by amateur Christian dramatists (all under thirteen years of age), at the Central College Hall, on the 26th instant, etc." The training is vouched for; the music is promised to be excellent, and the rates of admission run through four grades."

We wish we could hear of the results of the entertainment.

Secretary John R. Mott, of the International Y. M. C. A., announced that the property loss of the Association due to the earthquake in Japan would probably amount to more than a million dollars. Almost immediately thereafter Dr. Mott reported the gift of $500,000 from a single individual, Mr. S. P. Fenn, of Cleveland, Ohio, Vice-President of the Sherwin-Williams Co., paint manufacturers. The only condition accompanying the gift is that $50,000 of it shall apply to the Retirement Fund of the Y. M. C. A. of North America and the balance be used for the erection of permanent buildings for the Association in foreign lands.

The October issue of the "Fellowship Notes," published by the Chinese Students' Christian Association, contains an especially informing and interesting summary by Y. Y. Tsu of conditions of Chinese students in Europe. We quote a suggestive paragraph: "What impressed me greatly was the way our students reflect the social atmosphere of the country they are in. In England, our students are tennis enthusiasts and play a very good game. They also assume the aristocratic tone which British universities seem to inculcate with their coats-of-arms. As one Chinese student said casually, 'We never think of talking with the trades-people.' In Germany, Chinese students drink beer, use walking sticks, and greet each other in stiff military fashion. In France, they speak volubly and gesticulate expressively. This is all very natural. In America, we yell and sing college songs and indulge in slang rather freely. The contrast of American and European college life is nowhere better presented than in the way Chinese students in Europe differ from Chinese students in America in their personal mannerisms, tastes, and expressions."

The Institute for Public Service, of New York, appointed one of its directors, a man of wide educational and social experience, to survey some 500 institutions, in order to learn whether America's foreign relations are made a part of their curricula. The survey disclosed that of the 500 examined, 325 schools and colleges do not mention foreign affairs among subjects taught. Of 185 institutions which incidentally touch upon the subject, 7 give courses in present-day world policies. Mr. Allen said: 40 have courses in contemporaneous history; 33 in foreign relations; 53 in the history of diplomacy; 69 in international law; 25 in comparative governments; while 10 have special courses on the World War and its results. Mr. Allen suggests that every student be expected to make courses on foreign relations a part of his curriculum. We would add to his suggestion another, to the effect that the relation of Christian missions to our foreign relations be brought out clearly!

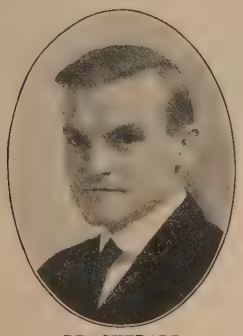
The trustees of Yale in China announce the election of Dr. Edward H. Hume, '97, as President of Yale in China. Dr. Hume practiced in India under the American Board directly after his graduation from Johns Hopkins in 1901, but when the Changsha work was established by Yale in 1905 he became head of the faculty. It was through Dr. Hume's efforts that the large modern hospital building has been secured there, and he has been instrumental in obtaining generous annual grants from the China Medical Board and the Commonwealth Fund.

One of our most valued exchanges is the *South African Outlook*, published at Lovedale, South Africa. It is especially strong editorially, its writers interpreting news with unusual directness of statement and clearness of vision. In the five or more editorial pages of the September issue, in addition to reports of governmental action as to Africa, references are made to meetings, or recommendations, or achievements of the Johannesburg Joint Council of Europeans and Natives; the National Council of Women in Cape Town; a conference of Natives in Pretoria to discuss various government bills on native affairs; conditions of the Forestry Department; a quotation from Dr. Loram, friend of the American Board and member of the Native Affairs Commission; a summary of papers at a meeting of the Society of Friends in Cradock; and a long though most compact story of the return to Africa of Rt. Rev. Donald Fraser, of the Livingstonia Mission, after a two years' missionary campaign in Scotland. This is only a sample of the range of an up-to-date African paper. May its Subscription List increase!

The Grand Assembly of the Hindus (*Maha Subha*) held its seventh annual session in Benares, India, this fall. Some 6,000 delegates, from all over the country, were present. After an extended discussion, this great assembly passed, unanimously, a resolution removing the ban against the "untouchables" as regards schools, public wells, meeting places, and temples. Pandit Malaviya, President of the *Subha*, described the condition of these "untouchables" and their treatment by the higher castes as follows: "We regard ourselves as polluted by the touch of the shadow of any one of the depressed classes. We refuse them the privilege of leading a healthy, decent life so long as, out of loyalty to their forefathers' faith, these 7,000,000 choose to call themselves Hindus. The moment they acquire a different label, by becoming converts to other faiths, the most of the priestly caste is willing to receive them on terms of equality." Leaders of the *Subha* are arranging the date for putting this resolution into effect and for establishing the rights of the depressed classes in places of worship and utility.

MISSIONARY PERSONALIA

We learn that Dr. Lorrin Shepard, of the Azariah Smith Memorial Hospital at Aintab, has been ordered to give up practicing medicine and surgery in Turkey, and that the hospital has been closed by the Government. We were just on the point of reporting the great work that he and Dr. Caroline Hamilton were doing for the Turks at Aintab. The



DR. SHEPARD

hospital work opened last fall with gratifying numbers. Patients flocked to the dispensary and to the hospital. Dr. Kalpakian, an eye specialist with an enviable reputation, was able to give a great deal of attention to eye cases for some time. In January, in spite of severe weather, clinics were larger than usual. February showed an even greater increase. In March, Doctors Shepard and Hamilton examined 718 new cases in the clinics alone, a larger number than had been examined by three doctors in any month of the preceding year. One Friday in March Dr. Shepard, with the help of Miss Clark and Mr. Isely, in recording case history, saw 120 patients in six hours. During the year 234 major operations were performed, 47 being multiple, besides 250 minor operations. Dispensary treatments numbered over 15,000. Many were there who had to be turned away for lack of ability to give them any attention. A shortage of nurses was grievously felt, many nurses failing because of overwork. The strain of the year was great, but the tremendous opportunities for up-to-date medical service, rendered in a Christian spirit, were such a challenge that the doctors and all associated with the hospital were gladly willing to give themselves.

Dr. Shepard has never been permitted to take examinations in order to secure a license to practice in Turkey because of the present policy of the Turks to prevent all foreign doctors from entering the country. Those formerly licensed will continue in their practice, and perhaps in time the restriction against others may be removed. To this policy the Board must submit, although it is a serious restriction upon our medical work. The closing of the hospital, however, is a very different matter. For nearly fifty years it has served all the people of Turkey and has been fully recognized by each succeeding government. It is clearly covered by the terms of the agreement reached at Lausanne between the United States and Turkey.

In Marash the hospital was closed because the permit upon which it was established had been given to the Germans and the American missionaries had not taken out a separate permit, but rented the property from the German missionary society. Dr. Kristensen, in charge of the hospital, was forbidden to practice because he also was without a Turkish license. The closing of the Girls' College in Marash is as surprising as that of the hospital in Aintab. This institution had been recognized by the Government for over forty years, and the missionaries have tried in every way to follow the regulations of the present educational law. The order which closed the college would seem to be a direct contradiction of the words of Adnan Bey, who represented the Angora Government in Constantinople during the Lausanne conference. In a letter to Dr. Peet dated February 11, 1923, he said: "As I communicated to you verbally, no American schools respecting our laws and instructions will be closed."

The State Department is making inquiries regarding these matters, as they do not reflect the spirit of friendliness upon which is based the treaty of amity and commerce now pending between the United States and Turkey.

An error crept into our November issue when we spoke of Miss Mary F. Denton (P.) as Principal of the Doshisha Girls' School. We do not wonder that the word slipped in, for Miss Denton, to her many American friends, has always seemed the Principal of that school. Certainly she has been, and still is, *principal* friend of Doshisha's Girls' Department, *principal* promoter and money raiser, *principal* moral and spiritual force among the American members of the staff. Her name by both Japanese and Americans will be reverently associated with the development of what has become one of Japan's great schools of learning. But officially she is not Principal. The institution is under Japanese control. The W. B. M. P. coöperates with the Girls' Department, as the American Board cooperates with the Middle School, College, and Theological Seminary of Doshisha University.

Teachers in mission schools in China are even more ingenious than teachers in public schools in America in using "by-products" of living as stimuli to their pupils. Miss Ellen Ingram, teaching in Jefferson Academy at Tunghsien, makes her study a sort of reading room and library for the schoolboys. She says:—

"I have many copies of the *National Geographic*, and one number has pictures of New York City. That particular magazine is used threadbare. The Woolworth Building, the Flat Iron Building, etc., are wonderful to them. The underground railway is another marvel. A busy lady in New York sends us the Supplement of the Sunday *Times*, and when that package comes, we do have a feast. . . . On Sunday evenings I often have my Bible class. To begin with, I serve tea and little cakes. Chinese boys like tea and it seems to help them to talk. I encourage them to tell me of their difficulties, and we talk them over till they seem less hard. I think it's a great thing for a boy to tell what he wants to do and how hard he is trying to do what is right."

MISS INGRAM DESCRIBES HER STUDY

"I have the pleasantest room in the whole institution. It is on the third floor, is eight-sided, with large windows on all sides. I have quantities of bright flowers growing in the windows, and many interesting pictures and maps on the walls. A long library table is in the center of the room, where boys can play games, look at magazines, or read; I have my desk on one side, with my work, and I am there till 9.30 every night. When the boys first come it is usually with older students; at first they look around, saying very little, but it is not long before they come in freely and take part in whatever is going on."

Miss Gertrude Harris (B.), of the Marathi Mission, who was invalided home in 1922, has fully recovered her vigor, and sailed from New York, October 27, for India.

MISS HARRIS

Miss Gertrude Harris is head of the Bible-Woman's Training School, Ahmednagar, India

Miss Harris returns to Ahmednagar to have charge of the Bible Training School for Women. The school hopes some day to have a new building, which will not only house the students, staff, and classes, but also serve as a community center for women's work. Gifts are coming in for the new building, and the women and girls in Ahmednagar also are doing their part. The little gifts of self-sacrifice which come in are touching. One group of six girls earned four rupees ($1.33) by sewing during the December holidays. Another group gave six annas (twelve cents), which had been given them for sweetmeats. One little hunchback girl gives an anna a month (two cents) from her meagre pocket money. Some school girls in Egypt sent a gift through their missionary, who is an interested friend. Christians in America, in England, in Egypt, in India, are all helping! "How," asks Miss Harris, "can we be discouraged in the face of such help?"

As a result of attending the International Woman's Congress for Peace and Freedom, held last December (1922) at The Hague, Miss Agnes Baird (I.), of Sofia, Bulgaria, has been lecturing on International Peace. She has given her lecture sixteen times in thirteen different towns and villages. "The interest in Bulgaria in international peace seems to be very considerable," she says. "This is very apparent to those whose work takes them out among the people—the masses. For example: in the village of Koinovo, this lecture was given in a very shabby schoolroom during the winter, when the crowd that came out to hear it had to wade through seas of mud, verily the blackest, the stickiest, and deepest mud in Bulgaria. Even the women and children came and gave the closest attention. At the close, the village priest arose and added: 'We need to hear about peace and brotherhood. Do come again. We thank you for coming to us.' His warm appreciation fully recompensed the speaker for wading through the mud, some of which she found later even on the very crown of her hat!"

Miss Laura B. Cross (I.), of Bridgman Academy, Peking; Miss Cleora G. Wannamaker (I.), of the Kindergarten Training School, Peking; and Miss Mary Beard, of the American School, Tunghsien, visited South China last summer. "We feel," writes Miss Cross, "that the broader outlook we will have on Chinese problems after we return will be well worth the time and money. We get girls in our school from near and far. Last year one of our graduates came from Shaowu. We have girls from Canton, from Shansi, from Shensi, from Mukden, etc. These represent the extremes of China's territory."

MISS JESSIE HOPPIN, OF MICRONESIA

Who does not know what it means to give up before help arrives. She still waits for a man to relieve her of her responsibilities for the general work of the Mission

Rev. and Mrs. Edward P. Holton, of Palni, in the Madura Mission, India, were so unfortunate as to share in the epidemic of dengue fever, early in this year. Mr. Holton's story of their experiences is graphic, and evidently dengue is no joking matter, though Mr. Holton's sense of humor is ever with him. He did a bit of research work, too, for he says: "The name dengue is said to be derived from Aden Ague, leaving off the initial letter of each word."

DR. AND MRS. ARTHUR SMITH AT DR. SMITH'S SEVENTY-EIGHTH BIRTHDAY DINNER

Dr. Arthur Smith, whose seventy-eighth birthday was celebrated in the summer, is reported to be "as well and hearty and as full of jokes and pranks as ever." Rev. H. S. Martin, Principal of Jefferson Academy at Tunghsien, reports that it is a great joy to see Dr. and Mrs. Smith in their new house. "They take delight in making it as comfortable as possible. Just now Dr. Smith is rejoicing over his tomato patch. It is quite remarkable. Mrs. Smith is constant in her devotion to the hospital patients. Dr. Smith does writing, speaking, and is busy at other uplifting tasks."

Miss Inez L. Abbott (I.), of the American School for Girls, Samokov, Bulgaria, has received a testimonial from Miss Lyda Anderson, Superintendent of the American Hospital and Director of the School for Nurses, Constantinople, with reference to the nursing ability of the young women of Bulgaria. Miss Anderson evidently feels that the Samokov Girls' School has the ability to provide first-class nurses from among the women that attend the school. Now let us hope that the Turkish Government will allow the training of these promising Bulgarian women at Constantinople.

Woman's Board missionaries at Athens have been able to secure a building, and report that plans are going forward for the opening of the school for girls. Miss Myrtle Shane (B.), who has been an important factor in orphanage work in the Caucasus, is now at work in Athens looking after refugee work, girls' club work, and three day schools for Armenians.

THE BOOKSHELF

Contacts with Non-Christian Cultures, a Case Book in the Christian Movement Abroad. By Daniel Johnson Fleming, PH.D. New York: George H. Doran Company. Pp. 189. Price, $2.00 net.

Professor Fleming has brought together a large number of cases concerning which missionaries have found it necessary to decide what it was best for them to do or what advice they ought to give to native Christians. Their perusal will help the general reader to understand some of the conditions under which the missionaries work and the puzzling questions to which these give rise.

It is evident, however, that the book was intended primarily for use with classes, especially for those composed of missionary candidates. Such will be greatly profited by discussing the questions that are suggested by these cases. On the field similar problems are likely to be sprung upon them so suddenly that they will have little time for consideration before making a decision, and it will be well for them if their studies have impressed upon them the fundamental principles by which the right course to pursue can be determined.

Persons already engaged in missionary work will also find the book interesting and profitable. In reading of questions arising in other fields than their own they can consider them in an unprejudiced way. They will probably recognize that with all the differences the underlying problems are much the same as those confronting themselves, and they may be helped to see how far the decisions they have made conform or fail to conform with universal principles that should govern all action.

The cases are divided among eight chapters, entitled: Matters of Doubtful Expediency, Attitude to Non-Christian Religions, Relations with the People, Problems in Economics, The Christian Family, Sunday Observance, Decision with Reference to Baptism, Problem of the Missionary Home. After each set of problems several subjects for discussion are suggested.

Some of the problems resemble those mentioned in the Bible. For example, a Christian boy who is to be a guest in a non-Christian home asks the missionary's advice about eating food that has been offered to idols. There are questions similar to that which came to the prophet concerning Naaman's bowing in the house of Rimmon, and others such as might have come to Elisha if he had found himself in Rimmon's house.

Questions concerning "clashes in proprieties" include such as whether missionary ladies in the interior of Turkey should wear veils, whether they should avoid shaking hands with men, whether they should accept an escort from an evening entertainment, etc.

Hereditary occupations of persons who know no other ways of making a living present difficulties. Thus the sole occupation of a large community in China was making a kind of paper used in idol-worship. Two Christian churches have been organized, and there is a difference of opinion concerning the attitude to be taken in regard to this business. If the student is inclined to answer at once that Christians should have nothing to do with what is related to idolatry, he may be led to hesitate a little when the book asks what an American Christian workman should do if asked to work on a Buddhist temple being erected in this country.

Space cannot be taken here for citing other cases. Readers must be referred to the book itself, with the assurance that they will find it of great interest, especially if they can join with others in discussing the problems presented, perhaps comparing them with those confronting workers among the alien communities in America.

OTIS CARY.

François Coillard, A Wayfaring Man. By Edward Shillito. New York: George H. Doran Company. Price, $1.50 net.

This is the third volume in the series of brief biographies of Modern Missionaries. Coillard, the French missionary who married a Scottish maiden of like spirit, and who with her served many years in Basutoland and then trekked far north to open the famous mission among the Barotse in Central Africa, is a romantic figure. There is a fascinating quality in his personality, heroism wrought out of timidity, charm out of shyness, the passion of scholarship and piety turned to the service of the passion for souls. Mr. Shillito is a skilled man of letters, and has written a book of beauty. The way in which like a subtle golden thread he, without overemphasis, traces the growth of Coillard's spiritual life through his varied, harassing experiences, is a feature of beauty in this inspiring work.

WM. DOUGLAS MACKENZIE.

China Today through Chinese Eyes. By Dr. T. T. Lew, Prof. Hu Shih, Prof. Y. Y. Tsu, and Dr. Cheng Ching Yi. London: Student Christian Movement. Pp. 144. Price, $1.25 net.

The seven chapters of this little book contain many articles on present political, social, intellectual, and religious situations in China. They were written by four outstanding leaders in Chinese thought and life; all but one of them pronouncedly Christian men. Prepared originally in anticipation of the World's Student Christian Federation Conference in Peking in April, 1922, they have now been put into book form and constitute a welcome interpretation of that new intellectual ferment in China commonly called the "Renaissance."

The viewpoint is Christian, but it is *Chinese* Christian. It is fully sympathetic with the aspirations of "Young China," while sensitive to some of the extravagances into which the students' ardor has led them. It is loyal to the Christian Movement and appreciative of the missionary enterprise, but unqualifiedly reflects the feeling that the Chinese

Church must be independent of mission control and really carry responsibility for the Christian task.

Chapter VI, "The impression of Christianity made upon the Chinese people through contact with the Christian nations of the West," deserves reading by those whose boast is of Liberty enlightening the World; whose bosoms swell with pride as they imagine how this glorious America must be regarded with awe by the effete civilizations of the East. In good-natured and courteous phrase are pointed out some of the misrepresentations and shocking inconsistencies of our Christian West in its political and commercial dealings with the less privileged nations. Not in a spirit of hostility or criticism, but as help to a fairer understanding of the situation, the Chinese reaction from characteristic procedures of this masterful Western civilization is effectively set forth.

The book is truly named, "China Today through Chinese Eyes." W. E. S.

Henry Loomis: Friend of the East. By Clara Denison Loomis, with Introduction by Robert E. Speer. New York: Fleming H. Revell Company. Pp. 150. Net price, $1.25.

The least that the *Missionary Herald* can do in honor of this "Friend of the East" is to speak a good word for his biography. No man whom we have known in Japan—not even excepting Daniel Crosby Greene, Mr. Loomis's brother-in-law—ever won our respect and love more than did this "good and kind man" (as Dr. Speer calls him). We remember the hours and days spent in his home on the Bluff at Yokohama, the lessons learned there through conversation and observation. Not the least of these had to do with avocation as a force for good in a missionary's life. Shall we soon forget his remarkable collection of moths, his discovery of the gypsy parasite, his persimmon experiments and other studies of value? He could easily have ranked high in scientific circles. But he chose instead the simple life of a Bible Agent! Memories of his missionary devotion and quiet, personal achievement among Japanese, Koreans, and Chinese will long abide as an inspiration.

Miss Loomis has well portrayed her father's character, sensed the important periods of his life, and revealed his broad, humanitarian spirit. Best of all does she show his simple, childlike devotion to the Gospel story as the only means of saving the world. E. F. B.

Behind Tunisian Walls. By L. E. Douglas. The Near East, Ltd., Devonshire Square, London, E. C. Price, 3s. 6d.

A book dealing with the mode of life, customs, and religious observances of the Moslems and Jews of Tunisia. Gives many illuminating facts regarding the habits, practices, and superstitions of both sects. Could well serve as a book for tourists.

Short Missionary Plays. More Missionary Plays. By Margaret T. Applegarth. New York: George H. Doran Company. Net price, $1.00 each.

Miss Applegarth has collected, in the first of these little volumes, a number of dramatic sketches and plays useful for Sunday school, Women's Association, and, in some cases, for general church use. A number of these are attractive and appealing. One is notable in connection with this year's study of Japan, "Kimono," in five short scenes. The best number in the book, from the missionary standpoint, is perhaps "The Gospel According to the Telephone Book," which reveals in a startling way the comparative statistics between America and the foreign field in numbers of doctors, nurses, hospitals, and other medical aid. The scene is laid in your own home town and the statistics can be fitted to conditions there. Also connected with medical missions is "Pain Street," one of the longer numbers in the book. It would require between one-half hour and forty minutes for production and could be made extremely effective. In it "The Angel of Pain" looks upon conditions in "Pain Street" in Africa, India, and China, and finds them very tragic, and sees in Christianity the hope for the new day. A committee versed in such things could make some successful changes and would find these and other dramatic sketches worth looking over.

The second volume contains only plays for special occasions or for a definite purpose. For example, "Empty Stockings" is a Christmas play requiring twenty minutes or so to produce; "Wait A Minute" is a money-raising play; "Jack the Giant-Killer" is a bright way of securing subscriptions to a missionary magazine; "Mrs. Jarley's Wax-Works" is aimed at persons who spoil missionary meetings. One of the best in the book is "Yes, But'-ers," a dramatic sketch in one act containing seventeen characters. Something of its idea will be conveyed by the names of the characters in it: Mrs. New Broom, Mrs. Wet Blanket, Mrs. Alarm Clock, Mother Apron String, Miss Sensitive Plant, Mrs. White Elephant, Miss Wall Flower, Mrs. Drop-in-the-Bucket, A Woman from Alaska, Japan, China, India, and The New Citizen of America. The idea is, of course, the call to service of a more vigorous kind in our Women's Societies and to a renewed interest in places where there has been a complacent settling back in missionary work. A useful book for the Sunday school library; or for the equipment of the Missionary Committee.

R. I. S.

METHODS AND PROGRAMS

THE HONORABLE JAPANESE FAN

FOR CHILDREN

BY MARY LAMBERTON (I.)

Chapter 3. Astonishing Japanese Prints

POSTER. If a Japanese Bible or part of one or even a verse of Scripture, written in Japanese, is available, wrap it in red paper and fasten it to a white poster. If not, use an American Bible and pretend it is in Japanese when the package is opened and shown in the meeting. Write or print:—

"Come on—and see the *most astonishing* Japanese print."

PROGRAM SUGGESTIONS:

Read Scripture verses, written on colored papers folded to represent the "tracts" given away in Japan. If the verses are printed in Japanese style letters, they will be more interesting.

This chapter contains more material than can be used in one meeting. Dramatizations may be made of the Lady-Who-Could-Not-Say-Ohio's troubles with the language.

A series of stories of "Japanese prints" may be told by a number of children.

The story of Matsuyama Mirror may be told by an "extra fine" story-teller.

The Japanese words for "Onward, Christian Soldiers" might be a part of a dramatization of the Sunday school service when the Lady-Who-Could-Not-Say-Ohio leads her procession of "giddy kimonos" to the church.

PROGRAM FOR ADULTS

BY DAISY COLMAN (I.)

CHAPTER 3, "THE WOMAN AND THE LEAVEN IN JAPAN"

"Our Denomination in Japan"

POSTER: Three large butterflies pasted on cardboard, bodies only, as if just alighting.

> "Fly away, butterflies, over Japan
> To tell all the people you possibly can
> That the Mission School with its A B C's
> Has trained the most eminent Japanese."

HYMN: "We've a Story to Tell to the Nations."

SCRIPTURE: Mark 10 : 13–17.

Place and Importance of Christian Kindergarten (pp. 68, 176, 177). "Youngest Japan," 5c.; "The Child at School," 5c.; chart suggestion, page 6, in "How to Use," 15c.

Map Drill on Location of Congregational Schools. Use large outline map of Japan and as each school is mentioned locate with red star. Map, 60c. "The American Board in Japan," 5c.

Personally Conducted Trip to Glory Kindergarten. Leaflet, see also "Youngest Japan."

Cost of Becoming a Christian. Madame Hasakawa, a Japanese heroine (see "Japan on the Upward Trail," p. 26). "A Girl of Today" (see pp. 89–92). Have these two stories told by persons in Japanese costume.

PRAYER for the missionaries of Japan and for Christian girls facing hardships for Christ's sake.

QUESTIONS:

1. Why is the Christian kindergarten of such vital importance?
2. What has been Christianity's greatest gift to Japan from your point of view?
3. Where do we find the authority for investing so much time and money in educational work?
4. Be prepared to prove that the investment of your denomination has paid.
5. What should be the attitude of Christian girls toward national customs and ceremonies?

Answers to questions found in Chapter 3, "The Woman and the Leaven in Japan."

THE STAR AND THE NATIONS

A SERVICE FOR CHRISTMAS

Note. This should be adapted to meet the individual needs. Order supplementary Directions Sheet from any of the Boards. Free.

I. THE STAR

Processional. (See Directions Sheet.) "Rejoice, All Ye Believers."

Enter eight or ten junior boys in choir robes of white at the end of the processional. They march to the platform and take places, four on a side, facing each other, but partly turned toward the audience. The four on the left give the prophecy of the coming of the King. The four on the right, the story of the Star. (See Directions Sheet.) As they finish, the stage is suddenly illumined by the shining forth of a star on the platform and the choir or the whole school sings "Holy Night." At the beginning of the second verse wise men (juniors) pass across the stage at the back, entering at the right and going off at the left toward the Star. At the end of the second verse and before the third, in a moment of silence, the first junior boy says in clear tones, "For God so loved the world that He gave His only begotten Son, that *whosoever* believeth on Him should not perish, but have everlasting life." At the close of the singing of "Holy Night," while the organist is still playing it softly, the eight boys leave the stage. The Interpreter of the Message of the Star steps forward and takes her place at the right of the platform. The moment when the last note of the hymn dies she speaks:—

Interpreter (slowly): His Star shines still in the East at Christmas time, and we have come like these of old to worship Him in spirit and in truth.

Without introduction the pastor steps to the front of the room, but not to the platform (or the interpreter may do this instead), and offers a brief prayer of worship and dedication.

Interpreter: What said this Christ? Did He leave a pattern or a guide by which man should trace his life? How shall we walk unless the Star shines forth to guide us? What are His Commands?

A group of five juniors—boys and girls—comes forward and without preamble gives the words of Christ as follows:—

1. Christ said:—
   Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself.
2. Christ said:—
   I came that they might have life and might have it more abundantly.

3. Christ said:—
   Peace I leave with you; my peace I give unto you. Ye believe in God, believe also in me.
4. Christ said:—
   Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
5. Christ said:—
   Go ye into all the world and preach the Gospel to every creature, and lo, I am with you always.

Interpreter: These are the words by which He would guide us. These are the words for which the Star stands. Yet men have often failed to follow it. In busy lives, in shop and market place, the lights of the world have dimmed the brightness of the Star. Men have often lost its clear shining; yet here and there throughout the world one or another of His people have seen the Star in the East and steadily, slowly, faithfully, have followed on.

Enter from the back of the church the whole Primary Department. They march down both side aisles, singing as they come, "Away in a Manger, No Crib for His Bed" (or any other Primary Department Christmas hymn). They come to the front of the room and take places, all except the children who are to take part in the dramatization of "When the Star Shone." These, either in costume or out of it, should be in a room from which they can enter the stage quickly. (See Directions Sheet.)

II. The Star and the Children

(From "When the Star Shone," by Laura S. Copenhauer and Katherine S. Cronk, reprinted by permission of the Woman's Missionary Society of the United Lutheran Church.) If possible, give the entire fuller dramatization, which may be ordered separately of the Pilgrim Press, price, 40c. The portion here printed may suffice, however. See additional instructions in the Directions Sheet.

There was once a beautiful cluster of Christmas trees. Above them hung a great star. Children gathered around the trees. (Enter children, who gather round the trees and look up expectantly.) They waited for the light of the Star and the shining of the trees, but the Star did not shine and the trees were dark. They went to the Spirit of Christmas to find out why. (Enter girl dressed in white robe.)

"Can you tell us," they asked, "why the Christmas Star does not shine and why the trees are dark?"

The Spirit of Christmas answered: "Many years ago when the Christmas angel came to earth there shone a great light as he said to the shepherds, 'Be not afraid: for behold I bring you good tidings of great joy which shall be to ALL the people.' Where are the rest of the children? There are only a few here. The shining of the Christmas Star and the glistening of the Christmas tree are for all."

Then the children went out (exit children) to bring the other children they knew, that they might see the Star shine and the trees glisten with light. They brought the children they knew and loved most, but the Star did not shine and the trees were dark. So once again they went forth in search of children. They found children who had not been invited to see the Christmas trees. They hunted on the streets and in factories and shops. They went into mines and mills and searched many dark rooms. Then they ran gaily back, leading the children they had found. (Enter children leading children in overalls and patched clothing. Some carry papers, others artificial flowers, and sewing: some have smutty faces, some carry smaller children.) Eagerly they looked up at the cluster of Christmas trees and at the Star, but the Star did not shine and the trees were dark. Again they went to the Spirit of Christmas and said: "We have brought all the children we could find. Can you tell us why the Christmas Star does not shine and why the trees are dark?"

"Yes," said the Spirit of Christmas. "Many years ago when the Christmas angel came to earth there shone a great light as he said to the shepherds: 'Be not afraid: for behold I bring you good tidings of great joy which shall be to ALL people.' Where are the rest of the children? There are only a few here. The shining of the Christmas Star and the glistening of the Christmas trees is for ALL."

Then the children tried to think where any other children could be. They thought they had invited all the children they knew. At last one spoke out eagerly, "There are children, I suppose, in many other lands, but not like us."

"O," said another, "yes—in China."

"And Japan," said a third.

"And India," said a fourth.

"And Africa," said a fifth.

"And Turkey," said a sixth.

"Shall we bring all the children of the world?" they asked the Spirit of Christmas.

"The angel said that the Christmas message was for ALL the people," replied the Spirit.

(Children go out—all of those who have been brought in before going with them.)

Then the children went out to find all the children of the world. Into every land on the earth they went and brought all the children. Into mud huts in Africa for the little brown children, into tents for the Indian children, into lovely paper houses for the Japanese children, into the houses of ice and snow for the Esquimaux children; into all the houses of earth they went to find the children of the world. Then they came gladly back, for surely, now the Christmas Star would shine and the trees would glisten with light. (Enter children leading children of all nations in costume.)

As they drew near the children pointed to the Star, so that the children they had brought could see where it was, for it was very dark (children point), and suddenly the Star shone and the trees glistened with light. (Star bursts into light.) Then the hearts of all the children were filled with the joy of Christmas.

At the close of the brief dramatization let the whole Primary Department sing "The World Children for Jesus" or "All the Children of the World." (See Directions Sheet.)

The Japanese Babies, with shining dark eyes,
Live on a green isle in the sea,
Too many to count, but Jesus loves them
Just as He loves you and me.

And all the dear babies, wherever they grow,
So cunning, the big and the wee,
Are God's children also, and Jesus loves them
Just as He loves you and me.

The pretty brown babies who roll in the sand
In a country far over the sea,
Are my African brothers; and Jesus loves them
Just as He loves you and me.

Chorus:
The World Children for Jesus,
The World Children for Jesus,
The World Children for Jesus, who loves them,
Who loves every one.

(Children go down from the platform together, the American children leading or helping along their friends from other lands. All take seats together.)

Interpreter: And so the Star has shone into the hearts of little children and they have followed. Can we not learn of them at Christmas time? Is it not true what One has said—"A little child shall lead them"? Out of the mouths of babes we have received our commands. The Star shall be for *all* people. But what of the nations? Have they received this word and do they follow?

III. The Nations See the Star

Enter from the rear of the hall a group of intermediates and seniors representing Japanese pilgrims. They should all be in costume if possible. They sing, in question and answer form, "Watchman, Tell Us of the Night," using, if possible, the tune, *Watchman.* (See Directions Sheet.) The response in each case should be given by the choir or, better still, by one voice.

The group passes slowly to the right front of the church, but does not go to the platform. One Intermediate boy steps to the platform and tells the story of the Japanese Boy who followed the Star.

THE BOY WHO FOLLOWED THE STAR

It was a bitter cold day in midwinter more than 300 years ago. The world was wrapped in snow and frozen so hard that the slightest sound seemed to creak in the air. Across the open, snowy fields near Nagasaki, Japan, a little band of prisoners wound its way. For seven hundred miles across deep, snow-filled mountain defiles and long, almost impassable valley roads they had kept up their weary passage. Even their guards, moved by the heroism and courage that shone in their faces, had sometimes forgotten to act their parts and turned to help and befriend them in little ways. Twenty-six Christians they were, marching straight into the arms of death that they might fulfill literally in their bodies the words of Christ their Master when He said, "He that would be my disciple, let him take up his cross and follow Me." And so with glowing faces, joyful prayers, and songs of victory, they moved forward on that long march toward death.

The voice most often raised in song and laughter was the voice of a boy, a little lad of eleven. Never for one moment did he flinch at the thought of death. Though thin and tired and footsore, he looked bravely

out among the spectators who lined the way, with an eye that seemed lighted with fire from within. And when his footprint showed the mark of blood, no one marvelled that from out the throng along the pass men leaped to the side of the boy to help him lest he fall. Many who were not Christians came for the first time to ask about this Christ to whom a little lad had pledged such great devotion.

Months before, the boy had faced his captors. "Do you dare to say," had come the question, "that you worship with these Christians? Do you not know that the Emperor has placed his edicts in every market and on every highway, forbidding this religion?" "I am a Christian," came the answer. "I serve and follow the Christ."

In vain the storm of protest, in vain the arguments of family, neighbors, friends, and now today with fire unquenched and heart of courage, he held his place among these "stubborn Christians." At last they drew to the top of a hill, and there could see ahead, just outside the city, a sight that hushed bystanders to a solemn silence and lifted the face of every Christian in prayer. Fifty crosses stood out against the sky, toward the sunset—fifty, yet among those condemned to die there were but twenty-six. Along that long line of march, through those seven hundred miles, many, day by day, had been impelled to join their lot, too, with the lot of the prisoners, to take as theirs the Prince of Peace who could so teach men courage. It was to frighten these new Christians that the extra crosses lifted their cold arms.

Now from out the throng along the way there stepped a figure in the official garb which marked a man of rank. He walked beside the boy and laid his hand upon his shoulder. "Turn now," he begged. "They will let you go. I will see that they do. You need but say just once that you will no longer be a Christian. You can even keep the religion in your heart if you will *say* you are not." The boy flashed upon him a look of scorn. "Nay," he said, "rather *you*, also, should be a Christian, for there is no other way."

Just before they reached the place, the prisoners knelt together in simple prayer. As they rose from their knees, the boy leaped forward ahead of the rest. "Which is *my* cross?" he shouted, and as the official silently pointed it out, he ran to it with eagerness and stood straight and calm at its foot. There was a murmur in the crowd. The Vice-Governor of all the province stepped forward. His voice rang out upon the stillness, stern and troubled. "Boy," he said, "you are too young to know what you are doing. Give up this foolish notion. Say just once that you do not believe in this God. Say you will not follow this Christ and you shall be saved. You need not die upon this cross." The boy's voice rang out in answer. "On that condition," he said, "I do not *wish* to live." And so he met death on his cross while thousands looked on and marvelled at his courage.

From then on the Japanese Imperial Government hounded every Christian in the Empire. They were turned from their homes, they were tortured, they were cast in prison, and put to death. Yet from that day on which the boy died with his friends, Christians in Japan for three hundred years kept the fires of Christian faith burning till the new day when the modern Christian missionary went through the open door and brought anew and unforbidden the story of Christ.

IV. The Nations Follow the Star

As the story of the Japanese boy is finished the Intermediate Department stands in place and sings, "Oh, Jesus, Prince of Life and Truth" to the tune of "The Son of God Goes Forth to War":—

Oh, Jesus, Prince of life and truth,
Beneath thy banner bright,
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and Thee,
To die, to suffer and be spent
To set our brothers free.

In serried ranks, with fearless tread,
O Captain of us all,
Thy glory on our banners shed,
We answer to Thy call.
And where the fiercest battles press
Against the hosts of sin,
To rescue those in dire distress,
We gladly enter in.

O Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy,
And spotless all to be.
We trust Thee for the grace to win
The high, victorious goal,
Where purity shall conquer sin
In Christlike self-control.

As they complete the singing, one Intermediate or Senior steps forward to the platform and speaks as follows:—

Senior: That story (pointing toward the boy who has told the story) happened as long ago as when our Pilgrim Fathers brought their faith to an unknown shore, and since that day when the boy and all his comrades gave their lives in service and pure love to Christ, the King, Japan has changed. For years that little nation kept her doors shut to all the world. That time is past. Today, in hour of need, the warships of America stand in her ports to bless and help. Today her greatest minds are bent with ours to build a friendship firm as any rock between the nations. Today, with hands uplifted, we can pledge her name—our ally, brother, friend—Japan—and for her progress and her help we offer her all that true friendship bids us give—and more. Shall we forget at Christmas time what the Christ came to teach—that Brotherhood and Peace, the Love of Father and of Son, are for *all* people, without bar of race or creed or name? In that small kingdom at our doors—small in land, yet great in numbers and in power—are Christians like to us, and so across the wide Pacific on this Christmas Day we link our hands.

Hymn. "In Christ There is No East or West." Three verses, including "Join Hands, Then, Brothers of the Faith."

A group of Intermediates or Seniors—as many in number as there are Japanese in the other group—come to the platform during the singing of "In Christ There is No East or West." They march on to the stage on one side, while the Japan group marches on the other. The two groups meet in the middle, each member of the American group joining hands with one of the Japanese group.

Note. If there is to be a sermon it should be just after the next speech of the interpreter; and if that is the case, one more verse will need to be sung of "In Christ There is No East or West," while the two groups march, mingled, to the audience and take their places. Otherwise, they remain on the platform until the Offering Hymn and go to their places, when the messengers start taking the offering.

Interpreter: You have just said that in Japan today are Christians like to you. Yet I have heard it said that these are but a handful in a vast population. To be brothers, to be friends, these mean to serve. Shall we not ask our neighbor and our friend if there is aught that we can do to serve more thoroughly the cause of Christ, who came to bring peace?

(One of the Japanese group steps forward.)

Japanese: We are indeed few—less than 300,000 claim Christ as Master. Yet there are in all our country nearly 60,000,000 people for whom He came. We few Christians laboring in that throng can do so little and we need much help from stronger Christians just across the sea. To you we look for schools, for churches, for kindergartens, but more, we look to you for all that those from your own nation who come to serve our land can bring to us—ideals, a way of service, new lessons in the way of showing Christ. We need your money and your lives, we need your prayers. Children swarm in dark places in our land; woman works in ways she should not; the church is small and weak, but with your help we can make that Star which shone in Bethlehem shine, too, in hearts of men and women, yes, and children, too, in Sunrise Land.

Sermon, Offering, and Hymn. "As with Gladness."

The Sermon may be introduced at this point, making clear the lesson of Christmas, laying any background which shall lead up to the offering which we may make as Christians in the name of Christ to help the people of another land. If possible, too, the pastor should explain the nature of the offering and call upon the generosity of the people to meet this great need. He should then send forth the ushers, who may well in this case be intermediates, while the whole school sings the hymn: "As with Gladness Men of Old," using the verses only which begin, "As with gladness men of old did the guiding Star behold," "As with joyful steps they sped to that lowly manger bed," and "As they offered gifts most rare." The pastor or interpreter may make the offering prayer as the gifts are consecrated at the altar. Following it, the Interpreter will make the last message.

Interpreter: Christ came to bring the vision of love and service, to usher in the day of brotherhood and peace. These blessings can come in Japan and America equally, and we as Christians must strive to bring that day. Shoulder to shoulder, side by side, we may seek to bring the spirit of Christ in the world. Yonder shines the Star above our lives—our Christmas symbol. May we make it the center of our living. May we follow on like the wise men, like the children, like the patriots of old until that light *shall* become the life of men. May we join the glorious host!

All join in singing as the closing hymn, "From the Eastern Mountains, Pressing On They Come."

THE HOME BASE

The American Board

ANNUAL MEETING

Program

The American Board's 114th Annual Meeting, at Springfield, October 19, was devoted to the consideration of five important questions: The Advancing Church in Mission Lands, What Now in Turkey?, The Christian Burden of Needs Unmet, The Cost of Possible Retrenchment, and The Incentives of Great Success. The Devotional Service was in charge of Dr. J. T. Stocking, who led most effectively all the devotional periods of the National Council. The Annual Report of the Treasurer and the Report of the Prudential Committee for the Home Department also had a place upon the program. Room was reserved for an open discussion of the financial situation confronting the Board.

Election of Officers

The American Board elected the following officers for the ensuing year: Prof. Edward C. Moore, *President;* David Percy Jones, Esq., of Minneapolis, *Vice-President;* Rev. Oscar E. Maurer, New Haven, Conn., *Recording Secretary;* Prof. Edward W. Capen, Hartford, Conn., *Assistant Recording Secretary;* Herbert J. Wells, Kingston, R. I., Henry P. Kendall, Boston, Mass., W. W. Mills, Marietta, O., *Auditors. Corresponding Secretaries,* Rev. James L. Barton, Rev. Cornelius H. Patton, Rev. William E. Strong. *Treasurer,* Frederick A. Gaskins; *Assistant Treasurer,* Harold B. Belcher. *Editorial Secretary,* Rev. Enoch F. Bell. *Associate Secretaries,* Rev. D. Brewer Eddy and Rev. Ernest W. Riggs. *Prudential Committee,* terms expiring in 1926, Rev. Shepherd Knapp, Worcester, Mass.; Charles S. Bates, Exeter, N. H.; Arthur H. Bradford, Providence, R. I.; Charles S. Olcott, Brookline, Mass. Dr. Edward D. Eaton was eligible for reëlection, but because of his inability to be in the vicinity of Boston for a greater part of the year, he asked that his name be not considered.

Corporate Members

The following *Members-at-Large* of the American Board were elected for a term of six years: Rev. Charles F. Aked, Kansas City, Mo.; Prof. Louis F. Anderson, Walla Walla, Wash.; Rev. James L. Barton, Boston; Rev. Harlan P. Beach, New Haven, Conn.; Rev. Charles H. Beale, Milwaukee, Wis.; Dr. E. H. Bigelow, Framingham, Mass.; Prof. Edward I. Bosworth, Oberlin, O.; Rev. Charles R. Brown, New Haven, Conn.; Hon. William R. Castle, Honolulu, H. I.; James E. Clark, Newton, Mass.; William H. Crosby, Eggertsville, N. Y.; H. A. DuBois, Cobden, Ill.; Rev. Edward D. Eaton, Wellesley, Mass.; Rev. George A. Gordon, Boston; Charles E. Harwood, Upland, Cal.; Moses B. Hazeltine, Prescott, Ariz.; Harry W. Hicks, New York; Rev. J. S. Hindley, Ashtabula, O.; Rev. A. N. Hitchcock, Chicago, Ill.; Rev. Charles E. Jefferson, New York; John G. Jennings, Cleveland, O.; Clarence H. Kelsey, Orange, N. J.; Rev. Oscar E. Maurer, New Haven, Conn.; John M. McKershey, Detroit, Mich.; Rev. Irving W. Metcalf, Oberlin, O.; Prof. Edward C. Moore, Cambridge; Rev. Milo H. Pearson, Auburn, Me.; Judge John H. Perry, Southport, Conn.; Rev. Henry H. Proctor, Brooklyn; Rev. Charles H. Richards, New York; Rev. Wilfrid A. Rowell, Hinsdale, Ill.; Rev. Frank K. Sanders, New York; William Shaw, Boston; Dr. John J. Thomas, Youngstown, O.; F. H. Tuthill, Chicago; Samuel Usher, Cambridge; Prof. Erwin G. Warner, Brooklyn; Franklin H. Warner, White Plains, N. Y.; Herbert J. Wells, Kingston, R. I.; John M. Whitehead, Janesville, Wis.; Rev. Edward N. Williams, Northfield, Minn.; Rev. W. W. Scudder, New York.

Action Taken

The action taken with reference to missionary work in Turkey was reported in the November *Missionary Herald.* This was to the effect that the Board would continue work in Turkey and would press forward as opportunities and circumstances might permit. It would also do what it could toward following up the Armenian and Greek refugees.

The Board appointed the Commission on Missions of the National Council as a committee of the Board authorized and directed to represent the Board in the initiation and direction of the common appeal of the Congregational Missionary Societies to the Congregational Churches and their members for the support of the missionary work of the Societies. The Commission also is to have the duty of correlating and coördinating the individual promotional work of the Board with similar promotional work on the part of the other Societies, and with the common promotional work of all the Societies, and with the Congregational organizations of the several states.

The budget of the Commission on Missions for common promotion was approved for an amount not to exceed $141,000 for 1924, and not to exceed $150,000 in 1925, exclusive of any amounts which might be expended by state and local organizations out of their own funds—the same to be assessed upon the several national causes in proportions to be determined by the Commission on Missions.

The Board requested the National Council to call on the Congregational churches of the country to raise the vitally necessary $5,000,000 budget; and requested the Commission on Missions to call on the State Conferences and other church organizations to secure 3,000 additional gifts of $500 each, preferably by the end of the year 1923.

The following Committee to Nominate Officers of the Board's Annual Meeting, 1924, was appointed: Rev. Howard J. Chidley, Chairman, Massachusetts; William Calder, Connecticut; Rev. Clarence Wilson,

MUNICIPAL SQUARE, SPRINGFIELD, MASS.

In the Auditorium, at the left of the tower, most of the meetings of the National Council were held. The American Board held all its sessions here

New Jersey; Rev. F. Q. Blanchard, Ohio; Frederick H. Fuller, Rhode Island.

The date and place of the next meeting were left with the Prudential Committee with power.

The Native Church Progressing

Comparatively little that was said at the Annual Meeting of the American Board can be given in these columns for lack of space. Only a bare outline is possible. Dr. John Chandler, of Madura, spoke of *The Advancing Church in India* as he had seen and felt it all his life—a long life of great service. He emphasized anew the great cardinal truths accepted by the Christian people of India, as by the followers of Christ everywhere: that a church always will advance if it realizes the presence of God and is not disobedient to the Heavenly Vision; if it believes in prayer and in good works; if it lives in the supremacy of the Fatherhood of God and the life of the Spirit.

Mr. Leger dwelt upon a native church in China considerably younger than that of India, one thoroughly Chinese, no longer afraid to assume full responsibility for the Christianizing of China; a church strong, like all youths, in the faith that attempts the impossible, with no fear born of disappointments; but with a faith that dares everything for an ideal, and with the ideal that Christ is the only hope of China; yet withal a Chinese Church realizing that it can do nothing without the help of its American friends. Dr. Pedley, of Kyoto, who, by the way, was elected one of the two Assistant Moderators of the National Council, renewed our faith again in the possibilities of missionary service as he cited the tests by which we estimate the Advancing Church in Japan: through statistics, through the impact made upon Japan by Christianity, and through the splendid spirit of coöperation that is there in evidence. He spoke of the Japanese Christians who had suffered from the earthquake shock, pointing out again the need of $300,000 for rebuilding the destroyed churches, and emphasizing again the appeal that the Kumiai Congregational churches were making through the American Board. (This appeal being published in another column of this number.) Rev. Rowland M. Cross, of Peking, made us feel the opportunity for an Advancing Church in China when he dwelt upon the wonderful power of the Student Movement in that land, the open-mindedness of the students, their search for truth, their readiness to be convinced that Christianity can meet every test and give China the power that it requires today in this period of political, social, and ethical transformation.

The Capacity of the Turk

The question, *What Now in Turkey?* was handled by J. Kingsley Birge, of Smyrna, and Associate Secretary Ernest W. Riggs. Mr. Birge revived our faith in the Turk and asserted that with reasonable hope we could venture forward, because of inherent virtues in the Turk. In this he did not minimize in the least the atrocities of Smyrna, nor could he have given any impression of deserting his Armenian and Greek friends, now in exile.

After Secretary Riggs had introduced Pastor Amirkhanian, of Harpoot, who expressed in excellent English the appreciation of his Armenian friends for the efforts made in their behalf by the American Board, and echoed the determination voiced by the previous speaker to carry the Christian work on in Turkey, despite discouragements, Mr. Riggs outlined the methods of work in Turkey as they have worked themselves out among the more modern lines, with the mistakes and misconceptions of the past to guide them. He spoke of three of these serious misconceptions: First, that the Turk is incorrigible; second, that the Turk has no sympathy with the work of the Christians in his own land; and third, that the work of the missionaries in Turkey has been destroyed. He pointed out the encouraging fact that much remains of the work in Turkey, and that furthermore, the Turks now in power are lending a surprisingly willing hand, especially in the development of educational facilities, not a few of the Board's schools being in an even healthier condition now than ever

before. He emphasized the determination of the Board to go forward with the work as circumstances might permit.

The Burden of World Need

Rev. John Bicknell, President of Jaffna College, Ceylon, Miss Mary L. McClure, of the Shansi District of the North China Mission, and Rev. Robert W. McClure, of the Shaowu Mission, dwelt upon *The Christian Burden of Needs Unmet.* Mr. Bicknell declared, among other things, that in Ceylon the missionary work was bringing about self-determination and self-government; that although the reports showed that the work of the missionaries had increased fifty per cent in the last ten years, and Christian converts increased in about the same proportion, it was still necessary for the missionary work to continue in Ceylon. The converts to Hinduism and Mohammedanism were increasing about fifteen times as fast as were the Christians. Mr. Bicknell made us feel again the urge of nationalism in Ceylon, as in India, and the tremendous need of having Americans, as well as British, there in Ceylon helping to train Christians for leadership in self-government. Miss McClure spoke of the wonderful progress made in Shansi and Shensi, the great demand for Bible-women and for the training of mothers.

Mr. McClure recounted the living conditions in China, where cities the size of Springfield had no sewer facilities of any kind and lacked any other modern conveniences. He spoke of the educational opportunities offered by the mission and the progress of mission work, and dwelt upon the work of Dr. Bliss and his efforts to provide healthy food, including good milk, for the community. In this he emphasized the terrible medical and sanitary needs of the Shaowu field, and of the possibilities of saving life through the dairy and the hospital, so that eight out of ten Chinese children who now die before becoming two years of age might have their chance.

Retreat Unwise

Then came the impressive addresses on *The Cost of Possible Retrenchment,* addresses that were prepared when it was felt that the Board might have to cut off at least one mission and reduce its staff of missionaries, as well as those of the native Christians, dropping this school and that, and in other ways sounding a sad retreat. Rev. Arthur F. Christofersen, of the Zulu Branch of the South Africa Mission, helped us see how much the native Christians were doing for themselves, and yet how absolutely necessary it was to have the few American missionaries there remain in order to keep the system running as heads of the various departments. He captured the audience when he said: "How are you going to retrench? You talk about it. How are you going to do it? Whose head will you cut off? If you retrench, you must cut off the heads of the departments. Don't cut mine off, for I am on the way back."

THE SPRINGFIELD HEADQUARTERS OF THE NATIONAL COUNCIL

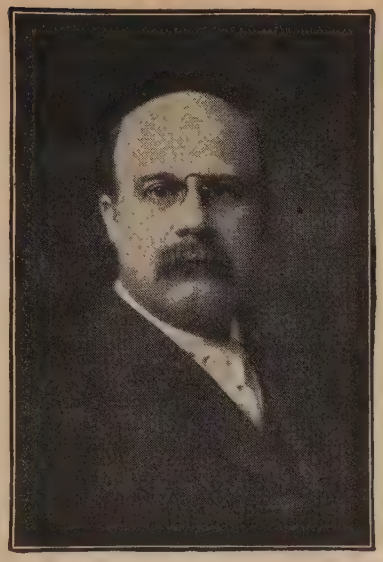
First Congregational Church, as seen from the Auditorium

Dr. Henry Fairbank told how the natives of India were constantly demanding schools of the missionaries, and were not getting them because there was no money. If financial retrenchment came, some of the seventy schools and churches of the Marathi Mission would actually have to be closed. The Woman's Boards never talked retrenchment. Why, then, should the men? If work for women could not be lessened in any way, why should that for men and boys be thought of?

Rev. Earle H. Ballou, of North China, declared that this day of all days was the worst to have any financial retrenchment considered in the missionary field of China. He showed the cost of retrenchment in his great field of Tientsin, a city bigger than Boston, an area larger than that of the State of Rhode Island. "Why," he said, "the automobiles parked outside the auditorium here in Springfield cost more than the money given in missionary work to bring the Christian religion into Tientsin. America and American Congregationalists are ordering rugs from China, and are sending money to China for all sorts of personal purchases. The Standard Oil and the Tobacco Company were never thinking of retrenchment in China these days. How could American Congregationalists curtail their work when secular concerns were pressing forward? "I do not want to close this school," pleaded Mr. Ballou, "or to cut off that teacher's salary. This is the worst time for retrenchment in China. It is unthinkable."

Rev. S. Ralph Harlow, who has been engaged in evangelistic work in Smyrna and in educational work in International College, answered the question of retrenchment with a ringing "No!" "You will take the glory out of the faces of the workers and change their tears of joy to tears of sorrow if you talk retrenchment," he said. "We are not asking for an advance right now. We ask only that we may hold fast and continue our work. Don't refuse to enter into the support for refugees, one of the greatest opportunities of the century."

Mr. Harlow pleaded the argument of an old war analogy: "Suppose America had said to the men in the trenches, 'The Liberty Loan is dribbling in. All talk of advance must cease. We can give you no new equipment. Get ready to withdraw.' What would have been the effect upon the morale of the American soldiers in the trenches?" He closed with a stirring appeal for all to give themselves to this great task and to go forward in the spirit of the young Armenians who are laying down their lives for the people of Turkey.



WILLIAM SHAW, LL.D.

The Board is rich in its friends. World-wide missions has no more loyal supporter than Dr. William Shaw, of the Christian Endeavor Society. At the Annual Meeting of the Board at Springfield he was the first to meet the challenge of Mr. Albert Harvey's State Committee for 3,000 men to give $500 each as a special on the Apportionment for the Board and the other societies. Not only did he make this offer for himself and Mrs. Shaw, but also did he pay down the cash. He started something at Springfield which eventuated in a practical mandate to the Prudential Committee of the Board to make no retrenchment, but rather to hold the line everywhere, and even to advance a bit.

The reports of Treasurer Gaskins and Secretary Eddy, and extracts from the address of Secretary Barton, are presented on other pages of this number.

The evening session was a memorable one. The great auditorium, in which all the meetings of the Board were held that day, was packed. Four thousand people were there to listen to Secretary Barton, Dr. Faunce, President Moore, and Messrs. Cary, of Japan, and Guise, of Madura. The subject was *The Incentives of Great Success.* Rev. Frank Cary, of Japan, helped us feel the spiritual forces at work among the young, referring to the great Waseda University strike against militarism, ending with the remark made to Dr. Pedley when the latter was sent by the Board as a recruit to Japan: "It is the Lord, not the Board, that is behind you." Prof. Curtis Guise, of the American College, Madura, referred to the great possibilities of the people of India today, and their great desire for education and their possibilities under God for a great work. This in itself alone was an incentive of great success.

President Faunce was himself. He showed how Christianity can give the world today a new horizon and a new moral impetus. To him Christianity is no rising tide. Rather is it a conflagration that sends its sparks across great spaces. It does not wait for a full and complete conquest of any one land by Jesus Christ and for the perfection of character and human relationships there. Rather does it leap from country to country, as from heart to heart. America's tradition of aloofness must give way to a great insistence upon fellowship with the other nations in Christ. No higher honor of any university is there than to put the cap and gown on scholars and to send those scholars abroad unto the uttermost ends of the earth.

Expressing the need of America for a new moral impetus, Dr. Faunce deplored the fact that our strength and reputation in the Orient and all over the globe is known more by sewing machines, oil tanks, cigarettes, and kodaks, than by our Christianity, which, after all, he said, is the most characteristic thing of our American civilization. There is a hunger for righteousness throughout the world. Let America help release the world from its moral paralysis.

President Moore closed the Annual Meeting with a short address of inspiration and beauty. He built his theme upon the thought that we must always have first the vision, and look into the sky before we begin any worthy work. Time enough to come to earth and walk upon the ground after the work is under way; but at the outset we must fly, not walk, and among the stars rather than upon the earth.

He summed up the day and met the feeling of the hour when he exhorted us all with the ever-inspiring words, "They that wait upon the Lord shall renew their strength."

"God knows," he said, "how many generations it will take to build up the Holy City on this earth, but it will surely come, as God is God. Let the old men dream their dreams and the young men feel the thrill of a great task. We shall all mount up with wings as eagles. We shall reap if we do not faint."

THE WOMAN'S BOARD OF MISSIONS AT WELLESLEY

November 14-16

THE Fifty-sixth Annual Meeting of the Board will be remembered for the charm of its setting in the college town of Wellesley and in the new and beautiful edifice of the Wellesley Congregational Church. Its pastor, Rev. Stanley Ross Fisher, whose genial and generous coöperation was everywhere evident, spoke of the meeting as the final act in the series of dedicatory services. This environment made a rare background for the untiring and efficient ministrations of the hostess, Middlesex Branch, and for the hospitality of the kindly townspeople. All this was accentuated by delightful music from the Eastman Memorial Organ, by the choral service of Thursday evening, and by the choice solos sung by Mrs. Stanley Ross Fisher.

The 297 official delegates made up the heart of the audience, which repeatedly taxed the seating capacity of the church. The missionaries present numbered forty-four, led by a group of eleven from India, but coming also from Mexico, Turkey, Africa, China, Japan, and the Philippine Islands. The total registration was 745, with an estimated attendance of nearly 1,000. Almost every Branch was represented, including Florida, and in seven the delegations were full.

The President, Mrs. Franklin Warner, put each speaker in intimate touch with the audience by her graphic introductions and vitalized every part of the program by her personality.

The theme of the meeting was

> "In earth's darkest place,
> Let there be Light,"

and the "Service of Preparation," led by the honorary president, Mrs. Charles H. Daniels, fittingly emphasized this thought. The cordial welcome of the former president of the Branch, Mrs. E. H. Bigelow, found an appreciative response.

The Treasurer, Mrs. Frank Gaylord Cook, struck a note of joy in presenting her report, which showed a most encouraging financial outcome for the year just closed. Among the points she noted were the following: "The gifts from Branches for regular work and buildings totaled $286,356, a gain of $16,671 over the preceding year, or within a few hundred dollars of the goal assumed by the Branches at Pittsfield—$287,000. In addition, three of the Branches—New Hampshire, Springfield, and Rhode Island—have raised over $10,000 as Jubilee gifts. Because certain items of expense like missionary travel fell far below the average, the year closed with $201,860 on hand for the appropriations of 1924, an advance of about $12,000 over 1923. Encouraging as this is, it provides for only a fraction of the needed increases reported in the estimates from the field, and at least $294,000 from the Branches in 1924 will be necessary to provide a safe margin for the appropriations of 1925.

"During the year a generous friend of the Board gave $5,000 to start the Scholarship Fund of $25,000 which the Board has authorized, the income of which is to be used to aid candidates who are preparing for the field.

"The great event of the treasury year was the receipt of a $75,000 legacy, the largest ever received by the Board.[1] A conservative policy has been adopted, so that the use of this large sum may be spread over a period of years and that established work may be strengthened rather than new work begun. By vote of the Directors, $13,000 is to be used for the erection of a building for the Bible-Woman's Training School in Cagayan, Philippine Islands. The income of $10,000 is to supplement the Scholarship Fund until this Fund is completed. $30,000 has been set aside as the Emma Carruth Fund, the income of which is to provide primarily for grants to retired executive officers. The use of the balance of the legacy is to be determined later."

In view of the Treas-

WELLESLEY, MASS., CONGREGATIONAL CHURCH
In which the Woman's Board of Missions held its annual meeting

[1] *Note.* This was left to the Board by Miss Emma Carruth, subject to life use of her sister, Miss Ellen Carruth, who died last February. Both sisters had been treasurers of the Board and had given many years of valuable service.

urer's statement that $294,000 would be needed from the Branches during the present year, a Committee of Branch representatives was appointed to consider the goal for 1924. This Committee submitted the following report, which was unanimously adopted at the business session:—

It is a real privilege to serve on this Committee for this particular year. We are closing the book of history for the year 1923 of the Woman's Board of Missions, having spread upon its pages the record of the greatest financial success the Woman's Board has ever known.

We may be proud of our work, for by it we have grown. We may be proud of our growth, for by it we have gained the strength to go forward this coming year with firm convictions that another advance is our moral obligation and our spiritual privilege. We ask that you will think of it in just this way.

This is the first time in four years that it is not necessary to ask you to make provision for a deficit. It is such a wholesome, satisfying condition of affairs that we are sure you will agree with this Committee in feeling that it is an experience which must occur again next year.

Therefore, we recommend that the sum of $294,000 be assumed by the Branches in *Pledged Work*, keeping always as an ultimate goal the apportionment figures as determined by the Commission on Missions. This sum of $294,000 is an increase of approximately $7,500, and shall be distributed among the Pledged Work lists of the different Branches by the Pledged Work Secretary.

Respectfully submitted by

THE COMMITTEE ON GOAL,

Mrs. David E. Brown, New Jersey
Mrs. John F. Robinson, Norfolk and Pilgrim
Mrs. L. F. Cole, New York State
Mrs. Sidney W. Clark, Hartford
Miss Clara P. Bodman, Hampshire

The Home Secretary, Miss Helen B. Calder, under the topic, "A Year of Joyful Coöperation," called attention to the fine team work of the Branches in financial support, in missionary education, and in their growing loyalty to the whole denominational program. She referred to the International Missionary Council at Oxford last July, of which Miss Muriel Underhill, of London, a member of the editorial staff of the *International Review of Missions*, spoke at a later session.

The Foreign Secretary, Miss Kate G. Lamson, gave her survey of the mission fields on Thursday, drawing from the sorrowful occurrences of the year lessons of faith and courage as she spoke of "The Treasures of Darkness."

The missionary talks are always looked forward to as the central interest. At this meeting a variety of fields and phases of work were represented. From India came Miss Gertrude Chandler, soon to return to take up work in the new Training School for Teachers at Madras Christian College, and Miss Clara Bruce, principal of the "Fortunate Four Hundred" at the Ahmednagar Girls' School, who gave a clear view of India's greatest task—the education of her women. Messages from China were given by Miss Eunice T. Thomas, of Foochow, concerning the eager girls at Wenshan, "Hill of Learning"; and by Miss Annie E. Kentfield, who spoke of the Country Folk of the Diongloh field, with their humble homes and their brightly shining Christian lives. Miss Evelyn Clarke, principal of Inanda Seminary, South Africa, told of the "Daughters of the Morning" and their desire to carry the light on to others, while Miss Fanny E. Griswold showed the "Loving Together" Girls' School of Maebashi, Japan, full of the Christ spirit, and Miss Isabelle Harley, of Turkey, told touching tales of the Armenian girl students who kept their allegiance to the Gospel even in the homes of their Arab captors.

The alertness and efficiency of the Young People's Department was shown by a demonstration, "From Sparks to Flames," given by the Branch secretaries for Young People's Work, written and directed by Miss Ruth Isabel Seabury. A Girls' Supper and Rally numbered over 200, and between sessions dramatic episodes and conferences were featured by Miss Seabury and Miss Kelsey.

Thursday noon Secretary William Beard, of the Commission on Missions, gave a ringing summons to the delegates to promote the observance of December 9 in all the churches as Every Member Canvass Sunday.

The Viewpoints of World Travelers

The Board was fortunate in having on the program four world travelers who brought vivid pictures of recent tours in the Orient. Miss Martha M. Howey, a member of the faculty at Abbot Academy, Andover, Mass., who taught at Kobe College last year, told of her "Friends in the Sunrise Kingdom," with a broad knowledge of Japan's needs and a keen sympathy for the problems now confronting her people. Prof. Eliza H. Kendrick, of Wellesley College, who taught for some months at Yenching College, Peking, during her Sabbatical year, in a strong and scholarly address made these three points: The Vastness of the Need, The Meagerness of the Equipment, The Far-Reaching Quality of the Character Building Accomplished. (We hope in a later number of the *Missionary Herald* to print Miss Kendrick's address.)

Three Notable Sessions

Three sessions are outstanding in the depth and richness of their contribution to the missionary outreach. First, the service of Wednesday afternoon at the College Chapel, where Pres. Ellen F. Pendleton graciously welcomed the Board and expressed her own deepened interest in world missions since her recent return from the Far East. Here Eleanor Foster, of Ahmednagar, in a charming and thoughtful address, emphasized the dire need of "Christianity in a Land of Religions"; and Mrs. Kingsley Birge brought a note of thanksgiving for the "Bright Light in the Cloud," as shown by the heroism and sacrifice of the students of Smyrna. Mary McClure lighted before her audience the "Signal Towers on the Mountains of Shansi" and Secretary Brewer Eddy pressed home with convincing earnestness

what "A Deeper Friendship with Japan" means in this day of opportunity as seen by him in his recent visit to that land.

The glory of the sunset pouring through the western windows of the Chapel, just as a band of girls from Aloha Camp sang "Lift Up Your Eyes, Aloha," fell upon a thoughtful and earnest throng of women.

At the evening session of Thursday the great audience listened to the fourth of the world tourists, as Mrs. Franklin Warner gave a masterly address on "Points of Light in the Orient." Even a *verbatim* report would not carry over the vividness and humanness of her pictures. Only those who heard her tribute to the brave and sacrificial deeds of the women of the Woman's Board at Tottori, at Kobe, at Kyoto, at Osaka, at Okayama, and at Matsuyama, and can recall her emphasis of the words,

WOMAN'S BOARD OF MISSIONS

Treasurer's Report

For the Year Ending October 18, 1923

Receipts

Balance to credit of W. B. M., October 18, 1922:					
Not available for general appropriations				$12,574.14	
Available for work of 1922				176,780.90	$189,355.04
Contributions:					
For regular work:					
Branches	$249,684.12				
Commission on Missions	17,770.97	$267,455.09			
Other Sources (incl. C. on M. $1.40)		12,292.24			
One-third matured Conditional Gifts		2,000.00	$281,747.33		
For Buildings:					
Branches	$29,369.10				
Commission on Missions	108.84	$29,477.94			
Other Sources		1,995.63	31,473.57		
For Special Objects			7,022.74	$320,243.64	
Legacies				26,392.27	
Interest Account				13,909.27	360,545.18
			Total		$549,900.22

Expenditures

Missionary Work:					
Appropriations for 1923				$188,391.85	
Additional appropriations				6,144.14	
Appropriations for buildings				19,805.08	
Outfits and traveling expenses of missionaries				14,457.02	
Allowances and grants to missionaries on furlough				9,186.69	
Allowances and grants to retired missionaries				6,739.09	
Gifts for special objects				7,860.21	$252,584.08
Home Expenses:					
Administration				$21,036.03	
Promotion				24,168.31	
Publications:					
Life and Light, two months			$1,767.84		
Missionary Herald			3,066.89		
"Here and There Stories"			59.55		
Literature Account			1,859.24		
Annual Report			819.00	7,572.52	52,776.86
					$305,360.94
Interest transferred to income J. O. Fenenga Scholarship					29.27
Gift for Smyrna transferred to Special Account					1,000.00
Unexpended gifts for buildings transferred to Buildings Fund					31,000.00
Balance to credit of W. B. M., October 18, 1923:					
Not available for general appropriations				$10,649.64	
Available for work of 1924				201,860.37	212,510.01
			Total		$549.900.22

"How far that little candle sheds its beams,
So shines a good deed in a naughty world,"

can appreciate the scope and lovely quality of her address.

Pres. J. Leighton Stuart, of Peking University, was the other speaker of the evening, and his spiritual power breathed through his words as he rapidly sketched the new student government in China, with its immense possibilities for good and for evil. President Stuart's paper will be printed in a later issue of the *Herald*.

An offering of $485 was taken for kindergarten and evangelistic work in Japan.

The Closing Morning

And finally the Friday morning session. Here Dr. Ashley D. Leavitt, of Harvard Church, Brookline, brought to an unforgettable climax his three devotional talks which were in some respects the glowing heart of the whole meeting: "The Life with Christ," "With Christ into the Life of God," "With Christ into the Life of the World." In this closing period Dr. Leavitt summed up with great emphasis and appeal, using the word "whithersoever," the going with Christ out from the presence of the ninety and nine, so satisfied in the shelter of the fold, onto the mountain trails in search of the lost ones.

There followed an introduction by Miss Calder of five young women bent upon this quest: Florence Swan, now at Teachers' College, ready for either India or Africa; Gladys Clark, of Auburn, N. Y., and Margaret Wyer, of Albany, N. Y., both studying at Wellesley; Margaret Hsieh, a Christian Chinese girl, also at Wellesley College, a Yenching graduate, whose pen name, "Ping Hsin," is known all over China as that of one of two leading women authors; and last, Grace Marion Holland, of Shrewsbury, Mass., just sailing for India.

The Commission Service, as always, was the climactic moment of the meeting. Here Miss Holland was set apart for service as a nurse in the Ahmednagar Hospital. The welcome by the supporting Branch, Rhode Island, from Mrs. Nathaniel T. Bacon, acting president, and the welcome to the field by Dr. Ruth P. Hume, of Ahmednagar, herself a missionary daughter of Wellesley College,

were like two strong supporting arms thrown about this young life. The Commission was given and the consecration prayer offered by Secretary William E. Strong, of the American Board.

MISS HOLLAND

The closing message, by Dr. Arthur H. Bradford, of Providence, R. I., brought back the meeting to its keynote—"The Loving Are the Daring"—the adventurous and consecrated spirit of womanhood, "love in action" wherever the world has need of a visualization of the love of God.

The election of officers showed few changes. Mrs. Robert A. Wilcox, of Fall River, was added to the Board of Directors as a representative of the Old Colony Branch. Mr. S. F. Wilkins, who has freely given thirty-two years as auditor, a man's service for the Woman's Board, has resigned, and the office has been filled by the election of Mr. Benjamin W. Guernsey, of the Old Colony Trust Company.

Wednesday evening, through the courtesy of Miss Helen Temple Cook and other members of the faculty, an enjoyable reception was held at Dana Hall.

Resolutions were adopted in response to a request from the Council of Woman's Boards, endorsing the action of the American Board in regard to continuing missionary work in Turkey and providing "moral and spiritual help and friendship for the refugee populations of Greece, Syria, and the Caucasus."

An invitation to hold the next annual meeting in Hartford, Conn., was gladly accepted.

HOME BASE MATTERS

MEANING OF LIFE MEMBERSHIP

Late in September the annual letter from the Board president was mailed to our five thousand or more life members. Mrs. Warner wrote it under the inspiration of her recent trip to the Far East, and we have reason to know from the responses received that this personal message was much appreciated. "I have had a new vision of what being a Life Member means," she wrote. "You are not a Life Member of the Woman's Board primarily because you are making gifts of money, nor because you have pledged a large and continuing interest, important as both these are. The greatest meaning of your title of Life Member is that you are a Bestower of Life. I have stood with your messengers while they were telling the story. I have seen empty lives made full and glorious by the acceptance of that story. I have seen the marvelous births and rebirths of the new Kingdom of God as it is coming in Japan and China. And now, with a joy unspeakable, I bring to you the gratitude and greetings of those to whom you have been sending this Life, the abundant Life, In His Name."

Some responded with gifts of money, not because it was asked for, but because they wished to make a contribution at this time. Others wrote letters, among them one from which we are tempted to quote because it shows that life membership means something to the writer:—

"Out of a big heart and a big experience, you have sent a big message to a little 'Life Member.' Now no one regrets more than I—except it might be the dear God Himself—the littleness of this special Life Member's life; no one except my own Heavenly Father will do more than I to make that little thing bigger. But such inspiriting messages as you are sending to us Life Members—there's a source of help not to be measured or weighed, but valued and translated none the less. Thank you!"

"MORE THAN THEY ALL"

From time to time in past years the Woman's Board has asked the pupils in its schools and its groups of Bible-women to contribute to some needy piece of work in some one of our mission fields. The generous response has not only helped the work designated, but also has bound together hundreds of our pupils and workers, and the Board itself, in a common enterprise. Last spring the Board appealed to these groups again—this time on behalf of the thousands of refugees near Athens from Asia Minor, among whom our missionaries were at work.

While, as yet, only a small number of our schools or groups of workers has been heard from, the responses that have come prove once again the eagerness of our fellow-Christians to meet these critical needs.

The first to respond was our school at Guadalajara, Mexico. There, teachers and pupils had united in securing a gift which amounted to $17.50. From the Night School in Matsuyama, Japan, came a gift of $15, half of which was raised by the students. Young people who toil all day for meagre wages and study evenings to equip themselves for service are quick to appreciate the needs of others.

From Capron Hall, our girls' school in Madura, India, we have received $60.60, representing the gifts of teachers and pupils sent "willingly and gladly." This amount was raised in various ways, but largely by direct contributions. One High School class gave an entertainment; two teachers gave one-fifth of their month's salaries; and the teachers boarding in the school went without meat for several weeks (meat is served twice a week and is a favorite variation in the simple menu).

Our fellow-Christians in Wai, India, sent $28.04. About $21 of this came from the schools and other sources. The church sent twenty rupees (about $6.66). One of the women workers contributed eight

annas, or sixteen cents, out of a salary of about $1.92 a month.

Missionaries also have contributed generously despite salaries that represent merely a "living wage."

Among all the gifts sent from rich America to relief work in the Near East, have there been any which represented greater devotion and sacrifice than these from Mexico, China, Japan, India, and Africa?

SOME HOUSING PROBLEMS OF THE WOMAN'S BOARD OF MISSIONS

A home without a house, a church without a sanctuary, a school with pupil and teacher on two ends of a log, a soul without a body—such is the nakedness of missionary work without buildings. These needs, always realized by the Woman's Board of Missions, took definite shape in its Golden Anniversary Gift, completed five years ago. Since then some appropriation for buildings has been included in every budget of the Board. During the one year ending in October, 1923, the list of building projects includes motley items. Here are a few of them: Repairs on account of flood at Madura, $1,200; a heating plant and lights at Paotingfu; village schools in Ceylon; bathrooms for Capron Hall; science equipment at Uduvil and making the missionaries' residence there habitable at a cost of $1,700. Micronesia needed lead and oil for paint and has had them. Insurance and repairs are familiar items in personal budgets at home. Guadalajara has had its share of those appearing in the budget for buildings of the Woman's Board. $2,000 has gone to house woman's work in Tunghsien, and a small sum to keep its little hospital snug and safe. Inanda has had its modicum of repairs. Our noblest items in point of size are three gifts—two from the New Haven Branch received in legacies, $12,000 for the gymnasium at Matsuyama, Japan; $12,000 for a recitation hall at Madura; and the third from a legacy to the Board, $13,000 for the Bible Training School at Cagayan in the Philippines.

But grateful as one may be for the past, the path to the future is more exciting. The first modest suggestion ahead is $2,000 for the *Hindu Girls' School* under Miss Quickenden's care at *Aruppukottai*, in the Madura Mission, India. Dr. Fleming, in "Village Education in India," says: "The work being done in the rural boarding schools is invaluable. Whatever agencies financial exigencies may cripple, full support should be secured for these." The New Hampshire Branch has undertaken to provide $5,000 to complete the building for the girls' boarding school at Aruppukottai. In the Madura district five boarding schools occupy conspicuous positions. Of these Aruppukottai and Battalagundu look to the Woman's Board for support. The latter needs $3,500 to enlarge its borders. From the 2,600 children in the village schools which feed it, only 100 can now be received. Battalagundu has friends.

Capron Hall is called the school of a thousand teachers. *Madura* without it would be Massachusetts and Rhode Island with no high school girls, no trained women teachers, no educated wives. It has 557 pupils, mostly Christians. Well-to-do Hindus would send daughters and pay for them, but, they say, the girls are living like coolies. The promised recitation hall will relieve the case, but another building is sorely needed for a dormitory. Four rooms for twenty-five teachers with only one bath are not large allowances. Good native teachers will seldom serve in such conditions. Would you? Three hundred and twenty boarders have one room in which to keep all their clothes. Nine thousand dollars will be needed from the Woman's Board for the dormitory; the money for land is in hand. Miss Chandler says, "The days of herding Indian girls and just letting them get along must come to an end." The pupils have meat at meals only twice a week, but they give it up on one of these days to put its cost into the school fund. It should not be forgotten that a sum nearly equal to one-quarter of the income of the American Board is given by the native Christians on the mission field. Capron Hall is a great school, greatly served by its missionaries, teachers, and pupils, but not greatly served as yet by the Board. There is a good day coming.

When the city of Madura shall have put in a sewerage system money will be needed, that the women's hospital may take advantage of it. Springfield Branch has made a generous gift for an isolation ward and Rhode Island Branch, too, has more than provided a telephone system. Vermont Branch has helped to light the hospital.

Another bright spot in the path ahead is the *Ahmednagar Bible Training School* in charge of Miss Gertrude Harris, in the Marathi Mission, India. For this we have in hand, besides $700 raised in India, $5,052, leaving as a balance still to be found by the Board, $14,248. At least three of the Branches are working for this object. The school aims to train Bible-women and Bible-teachers, those invaluable mission assets. Its new home will make a community center for women—women who have had no girlhood and no window of hope wide open to the sky. Its students are found in seven missions in Western India. A plea comes across the seas for gifts of one dollar, if no more can be had—any gift inspired by those Indian women who have given $700 from pathetic poverty.

Matsuyama Girls' School is the only Christian school in the four provinces of the island of Shikoku, Japan, with a population of four millions. Gifts from the Woman's Board and sale of land have moved it from the heart of the city to a commanding site, where, like the Castle in Edinburgh, it dominates the town. Here, under the care of Miss Olive Hoyt, it looks forward with some degree of assurance to the attaining of standards for buildings and equipment which will warrant government recognition. About $25,000 is needed for two buildings, a recitation hall and a dormitory, part of this sum to be obtained from further sale of land.

Woman's Board of Missions of the Interior

HIGH LIGHTS OF THE ANNUAL MEETING

By Teresina Peck Rowell

The fifty-fifth annual meeting of the Woman's Board of Missions of the Interior was held in Omaha, October 30 to November 1, in the beautiful new edifice of the First Central Congregational Church. The whole occasion was an auspicious one, to which many elements contributed. The knowledge that the total apportionment of the Board had been met had reached the various branches and started them on their way with glad and grateful hearts. The railroads showered unusual attentions on us, and the fellowship all along the way to Omaha was delightful. The crisp and bracing weather that greeted us on our arrival was a fitting foretaste of the good things in store for us during our three days' sojourn. Perfect hospitality, uncommonly complete arrangements for our comfort, commodious and attractive surroundings, in a beautiful church in a friendly city, contributed to our pleasure and profit.

According to the records of the Credentials Committee, there were delegates present from fourteen states, Iowa leading the list with an attendance of fifty-three. The number of railroad certificates issued was 262, and to this, of course, must be added those who attended from Omaha and the few coming by motor. The records show that there were twelve officers of the Board present, and several of the Executive Committee, forty-four state officers, and eleven missionaries, besides our honored guests—Mrs. Warner, of the Eastern Woman's Board, Secretary Barton of the American Board, and Dr. Pettus, of the Peking Language School.

The program for the three days was well planned and packed with good things, there being a good variety of business, information, edification, and inspiration. In between times there were the luncheons served in a nearby sister church, with the exception of the first day, when we were the grateful guests of the First Central Church. There was the luxury of tea every afternoon in the uncommonly attractive parlors of the hostess church, and there were the constant contacts of delegate with delegate, perhaps the most precious and certainly not the least profitable part of the three days' events.

CONGREGATIONAL CHURCH, OMAHA, NEB.
Where the W. B. M. I. held its Annual Meeting

The literature display was so well and centrally placed that it inevitably and very creditably attracted a great deal of attention. And upstairs there was a most alluring array of Near East handiwork, and still further on, a very telling exhibit of fitting articles for a missionary Christmas box. In fact, the combination of concrete demonstrations of ways and means, with a constant sense of a world vision for a world task, was characteristic of the whole session.

Never has the extent of our work seemed so large and inclusive as it was presented by missionary and secretary; never has the clear intent to meet new conditions with new methods seemed so sure. The business conference of Board and Branch officers on the first day commended itself to every one. Discussion was free and spirited, difficulties were analyzed and remedies suggested. So much worthwhile was this conference felt to be that there were many who expressed the hope that we might have an extended time for such conferences in the future.

The one perhaps altogether unique experience on our program was the fact that we were led in the series of meditations each day by the Rev. Ada S. Anderson, and led so helpfully and earnestly that this quiet period was a blessing and uplift to us all.

To the pastor of the hostess church, Dr. Frank G. Smith, we were greatly indebted for his constant friendly presence in our midst, and for the earnest fervor of his opening services on Wednesday and Thursday evenings.

The Fellowship Dinner on Tuesday evening, with a carefully planned program, and the Young People's Dinner on Wednesday, gave an opportunity for sprightliness and sociability of a different kind from that found elsewhere in our program. Excellent music, a delightful little play given by a group of Omaha children, and Mrs. Warner's beautiful moving pictures of

Photo by courtesy of the Omaha "World-Herald"

MISSIONARIES AT THE OMAHA MEETING OF THE W. B. M. I.

Left to right, front row: Grace H. Stowe, Japan; Gladys Williams, North China; Mrs. Anna Lane Wilson; Mrs. Florence B. Lindstrom.
Second row: Martha S. Wiley, Foochow; Anne B. Kelley, China.
Back row: Stella N. Loughridge, Turkey; Susan W. Orvis, Turkey; Vera M. Holmes, China; Mrs. Marion H. Webster, Africa.

Japan and China, added other notes of variety and interest.

The constant notes echoing through all the stimulating addresses of presiding officers, secretaries, and missionaries were those of steadfast heroism in the face of obstacles, a willingness to count and pay the cost of surmounting difficulties, the facing of the complexity of missionary machinery with intelligence, energy, and initiative, the desire to meet new conditions with new methods. The three expressions which were perhaps heard more often than any others were those of the new education, the new social conditions in the Orient, and the growth of the nationalistic spirit, with the emphasis on the native church. But not in spoken words alone lay the deepest impressions of these three days. Hospitality, fellowship, consecration, high Christian intelligence, a great vision for a great task, these were the rare and precious qualities that permeated these meetings. They came to us from our hostesses, from the gracious presence of our president, from the enlightening reports of our officers, from the vivid narratives of our missionaries, from the stirring messages of our guests.

From all sides the conviction was strengthened for us during these meetings that, as Secretary Barton said, "The only religion that can make a people safe is the religion of Jesus Christ." And in all our hearts the conviction was strengthened by these three rich days that we are more than ever eager to do our constantly increasing part in this great enterprise, undertaken, as Miss Orvis said, in a "spirit of Christian adventure."

And I think that, while we were all gratified, we were none of us surprised at the desire of the Chinese Buddhist woman who said to Miss Wiley that in her next incarnation she hoped to be a single American woman, the only American women she had ever known having been W. B. M. I. missionaries!

Those of our own missionaries who enriched for us the Omaha meeting by their presence were: Miss Susan W. Orvis, Talas, Turkey; Miss Stella N. Loughridge, Talas, Turkey; Mrs. Marion M. Webster, Dondi, Africa; Miss E. Loleta Wood, Bombay, India; Miss Martha S. Wiley, Foochow, China; Miss Vera M. Holmes, Fenchow, China; Miss Gladys Williams, Taiku, China; Mrs. Anna Lane Wilson, Peking, China; Miss Anne B. Kelley, Peking, China; Miss Grace H. Stowe, Kobe, Japan. It was a source of deep regret that Miss Mary E. Stowe, Kobe, Japan, was not able to be present also. She has been seriously ill, but is steadily recovering.

How It Impressed a Missionary

Attending the Annual Meeting of the W. B. M. I. has a peculiar interest to those of us who seldom have that privilege, and the impressions made on the returned missionary are many and precious, even though only a few of the most outstanding can be mentioned.

The goodly fellowship! How it filled the three days together! Whether in the business sessions, in the halls of the beautiful church in which we met, or in the hospitable homes of Omaha, there was never lacking for a moment a keen sense of the tie that does indeed bind our hearts together in one great joy and purpose.

The wonderful efficiency! Doubtless the fifty-five Annual Meetings of the Board of the Interior have all been milestones of progress, but to one whose contact is, at most, at intervals of years, the

dispatch with which so much could be accomplished in so limited a time was truly wonderful; and the Western quickness in reaching results was an interesting contrast to the Oriental deliberation.

The many problems! How easy it is in the dust that arises from our own skirmishes on the battle line to fail to see what a struggle is being carried on by those who bear the responsibility at the home base! To be admitted, as it were, into the inner circle and to learn of the problems that had to be solved during the year, the many appeals that proved irresistible, the burden of thought for every race and nation—all these, and many more, must make those of us who are privileged to work in foreign lands walk very humbly before those who "have not seen" and yet have faith to go on year after year in this difficult service.

The officers and delegates! Those whose living faith and loyal leadership have brought the Board triumphantly through another strenuous year! Perhaps some have surpassed even their own wide vision of sacrificial service, while others have failed to reach their goal; but even so, there shines in each face the joy of achievement.

The devotional hours! At these times the nearness of "Him who hath called us" became, as it were, a melody that sang through all the sessions—through the memory of a year of toil to secure funds, to increase interest, to widen the circle of helpfulness, to send the Gospel of Joy to every dark heart, to proclaim victory through Christ, our Redeemer, and the Redeemer of our sisters in every non-Christian land. Then it was that we who were present felt more deeply the oneness of the work and our added responsibility and caught a new vision of the enabling power by which this can be met.

A Missionary on Furlough.

Resolutions Endorse World Court, League, and Continuation of Turkey Work

The Woman's Board of Missions of the Interior, assembled in its fifty-fifth Annual Meeting at Omaha, Nebraska, desires to offer the following resolutions:—

Resolved, that First, The W. B. M. I. desires to express its satisfaction in the evidence of close coöperation between the three Woman's Boards, resulting in the creation of the Council of Congregational Woman's Foreign Mission Boards, and also in the larger representation of our Woman's Boards in the denominational organizations.

Second, The W. B. M. I., realizing the importance of our denominational work, desires to express its loyalty to the national denominational program. It pledges its hearty coöperation in bringing to a successful issue the reaching of the five million dollar goal, by coöperation with the state organizations in promoting the plans for the Every Member Canvass in the local churches.

Third, The W. B. M. I. heartily endorses and rejoices in the action taken by the American Board and approved by the representatives of the Woman's Boards on September 11, that action being expressed as follows:—

(1) That we should continue missionary work in Turkey.

(2) That we should continue to provide moral and spiritual help and leadership for the refugee population in Greece, Syria, and the Caucasus.

(3) That we do not consider the changed conditions governing our educational work in Turkey so fundamental as to prevent the con-

Photo by courtesy of the Omaha "World-Herald"

MEMBERS OF THE EXECUTIVE COMMITTEE AT THE W. B. M. I. ANNUAL MEETING

Left to right, front row: Alice K. Clark; Mrs. E. A. Osbornson, *Second Vice-President;* Mrs. George N. Clark, *President;* Mrs. James H. Moore, *First Vice-President;* Mrs. C. F. Shirts; Miss Dorothy R. Swift, *Editorial Secretary;* Miss Mary Lamberton, *Secretary for Children's Work;* Mrs. E. N. Canine.

Second row: Mrs. G. W. D. Short; Mrs. George A. Dupuy; Mrs. Lydia Lord Davis, *Thank-offering Secretary;* Mrs. Lucius O. Lee, *Foreign Secretary;* Mrs. E. K. Warren; Miss Daisy Colman, *Field Worker;* Mrs. S. E. Hurlbut, *Treasurer;* Miss Annie E. Nourse, *Recording Secretary* and *Secretary of Literature.*

In back: Mrs. Robert K. Clark.

THE RECORD FOR 1922-23

THE GOALS

1. A woman's organization in each church, studying missions and contributing to the W. B. M. I.
2. A young people's or children's organization in each church, studying missions and contributing to the W. B. M. I.
3. A group in each church praying for missions.
4. A *Herald* in every home.
5. Apportionment met.
6. Thank offering.

	PERCENTAGE ON GOALS						T. O. BOXES		THANK OFFERINGS		ABOVE APPORTIONM'T	
	I	II	III	IV	V	AV.	1922	1923	1922	1923	1922	1923
Alabama								60			(not	
Colorado							316	125	$ 505.32	$ 398.90	reported)	
Illinois	87	62	47	47	53	59	2,852	2,784	5,389.20	6,613.49		$2,970.19
Indiana	77	73	54	42	50	59	648	396	555 92	460.00		460.00
Iowa	82	49	30	39	27	45	1,797	1,368	4,000 00	4,200.00		
Kansas	73	57	57	59	61	61	182	660	1,056.88	1,127.46		920.91
Kentucky												
Michigan	59	55	38	49	28	46	2,909	4,534	2,856.82	3,303.22		2,374.91
Minnesota	44	20	25	25	49	33	3,764	838	1,451.17	1,479.40		
Missouri	93	51	98	100	81	85	485	890	1,368.60	1,640.12		1,640.12
Montana	75	90	60	15	15	51	1,045		117.61	96.77		12.44
Nebraska	33	25	10	16	25	22	1,100	654	567.74	501.87		353.32
North Dakota							50	611	184.13	120.82		61.25
Ohio	74	65	55	54	66	63	3,179	4,343	4,391.51	4,343.92		1,357.59
Oklahoma	85	70	55	45	20	55	96	50	111.17	736.66		38.44
South Dakota	33	24	10	34	26	26	328	919	303.88	400.67		316.23
Tennessee	44	22	44	44	67	44	51	15	62.50	116.10		5.00
Texas	100	50	29	50	50	56	300	200	10.00	208.10		
[1]Wisconsin	31	19	11	13	16	18	1,283	2,119	1,309.97	2,119.00		
Wyoming							150		13.00			
TOTAL							20,535	20,566	$24,255.42	$27,866.50		$10,510.40
							GAIN	31		$3,611.08		

[1]Less than half the churches reported.
N. B. The total Thank Offering of Missouri and Indiana was above apportionment.
The fourth goal ("A *Herald* in every home") was not included in the average.

tinuation of our schools under the laws of the Grand National Assembly at Angora.

(4) That we regard the period of drifting and uncertainty in respect to our efforts in Turkey as ended, and we consider the work now being carried on as established and important, and worthy of consideration equal to that given to any mission of the Board.

Fourth, The W. B. M. I. expresses its sympathetic interest and desire for coöperation in the training of native workers for the carrying on of the evangelistic and educational work of its missions in their respective lands. It also hopes to see the responsibility for the same placed in their hands as soon as their training has adequately fitted them for this supremely important task.

Fifth, The constituency of the W. B. M. I. be urged to put into its plans and programs the needs of the newly developing interests in Sofia, of the Language School in Peking, and of carrying to completion throughout the missions plans already undertaken, emphasizing particularly our obligations to Kobe College.

Sixth, This body formally expresses itself as in sympathy with the resolution passed by the National Council at Springfield on October 22, and worded as follows:—

Resolved, that it is the sense of the National Council of Congregational Churches that our nation should rise above all political partisanship in its international relations; and that the world situation demands that America proceed at once to enter into the World Court, which was urged upon the people as a present opportunity and duty by President Harding on his last journey.

We believe that the United States should either enter into the existing League of Nations, or find some more effective way to take our part in bearing the burdens of the world, solving its desperate problems and promoting peace among men.

Seventh, We desire to express to the First Central Church and other coöperating churches of Omaha our warm and grateful appreciation of the cordial welcome and gracious hospitality extended to us, and our keen sense of the perfection of planning and attractiveness of surroundings from which we have derived such manifold pleasure and profit.

Report of the Findings Committee of the Business Session of Board and Branch Officers

We rejoice in the outcome of the W. B. M. I. in meeting the apportionment, but regret greatly the necessity of resorting to such efforts on the part of the Board to do so. We would recommend a greater effort on the part of Branch and Auxiliary officers to overcome this condition by more systematic giving, urging the quarterly remittance of money.

We as a Board and as women in the churches pledge our loyal support to the Every Member Canvass and other plans of the denomination for raising five million dollars for benevolences in 1924. Recognizing also our special obligation for the specific work for which we as a Board are responsible, and the need of further funds for its support, we urge the securing of individual gifts to supplement the apportionment.

We urge the securing of life memberships at twenty-five dollars each, as individual gifts, to apply on the Branch apportionment, but which will not apply on the apportionment of the church. The hope is that by such gifts an extra missionary may be supported.

We approve and recommend the securing of conditional gifts, and the sending in of the names of persons who might be interested in information concerning this.

We are gratified at the expression of satisfaction over the *Missionary Herald*, and would recommend that brief items of recent news be brought to us either through the *Herald* or by a larger or more frequent issue of the Bulletin, to give us the more intimate touch which the constituency miss in the merging of our magazines.

We recommend the candelabrum device, the five goals to be based on Prayer, as the foundation for Education, Service, Gifts, and Apportionment, fully explained in a leaflet. This leaflet to be printed in sufficient quantity for general distribution.

(Signed) Mrs. C. E. Greef, Iowa, *Chairman*
Mrs. Mary Sherrill Smith, Kansas
Miss Alice Little, Ohio
Mrs. Lydia Lord Davis, Ohio
Mrs. C. F. Shirts, Illinois

PLODDING DETAILS

Seldom does a three-day program, of so many parts, attain so uniformly high a degree of excellence. Mrs. Rowell has inimitably conveyed the "feel" of the meeting. The reports of the Findings Committee and the Committee on Resolutions present the action taken. It is in order to add a few details which may help to complete the picture.

Taking them chronologically: On Tuesday afternoon, we saw "Every Day Magic," a playlet in which the quarters and dimes and nickels and pennies, and the ice-cream cone and the peppermint stick and the spearmint gum and all their kin, and Peter and Peggy, who turned their money into what it really wanted to be, were portrayed with great spirit by Omaha children.

At the Fellowship Dinner that evening, Mrs. Wilfrid A. Rowell, as toastmistress, graciously presided over a "Rainbow Program," the speakers each taking a color as her theme, and even the programs in pastel shades carrying out the idea. But first, we were cordially welcomed to Omaha by Mrs. Fred P. Loomis, formerly president of Nebraska Branch and now its Thankoffering secretary, and by Mrs. D. E. Jenkins, president of the interdenominational Missionary Federation of the city.

The foreign secretary's report on "Progress and Resulting Problems," on Wednesday morning, was nothing short of masterly, and formed, as one delegate put it, "the background that all the rest of the program stood out in front of." On the same program was an exceedingly practical and zestful presentation of methods of missionary education, by Mrs. C. E. Greef, secretary-treasurer of Iowa Branch.

Methods in children's and young people's work had their turn in the afternoon. In a dialogue between Miss Pearl Holloway, of Nebraska, and Miss Mary Lamberton, secretary of children's work for the Board, all the former's objections and difficulties concerning the Crusaders' program were smilingly swept away. "Sight and Insight" was the subject of Miss de la Porte's report on young people's work, and "Anti-Ruts Recipes" were presented by several experts in this line, a substantial and well-balanced "meal" being the result.

The missionary addresses represented five of our eight fields—all except Mexico, Bulgaria, and the Islands. Turkey and Africa had the first turn. Miss Susan W. Orvis spoke of "Adventures in Friendship on an Unfriendly Road." The road in Turkey is generally unfriendly, yet in escorting the three thousand orphans from Talas to the coast, she met with much kindness and courtesy from Turks who, while they might be callous to general suffering, were responsive to individual appeals to sympathy. Miss Loughridge followed up some of these same children in their new home, near Beirut, Syria, and showed how Christian character is developed in these who are the hope of their race. In all the work of Near East Relief, the trustworthy and invaluable helpers are those who have been trained in the mission schools. Mrs. Marion M. Webster helped us to understand the work of our Means School for Girls in Dondi, Africa, by giving us its history and background in the lives of African women and girls. "Africa," she said, "can be won only by trained Africans."

Mrs. J. F. Hardin, formerly president and now Thank-offering secretary of Iowa Branch, has just been around the world with her husband, visiting thirty-two mission stations of all denominations. Hers was a fascinating story of the achievements of missions, their practical adaptation to the needs of the people, and their "by-products"—fine pieces of work which have received their impetus from the Christian forces.

The Young People's Dinner that evening had for its theme "Passing On the Torch." Miss Holmes, Mrs. Webster, and Miss Orvis told of girls they know who are steadfastly passing on the light they have received; Dr. Walter Judd, international president of the Student Volunteer Movement, who is soon to be sent to China by the Sunday school of the First Central Church, plead ardently for real Christian living here at home; and Miss de la Porte lighted five red candles for the five fields in which the young people of the Interior have their work.

No brief report could do justice to Dr. James L. Barton's profoundly thought-provoking address, Wednesday evening, on "The Vastness of the Task." None of the eight hundred people who heard him can ever shrink back into a petty view of missions. It seems on the face of it, he said, almost a preposterous thing deliberately to attempt to change the religion, the most intimate and deeply-rooted possession, of whole peoples. Yet it is being done; and he gave instance after instance of the changing of old customs and viewpoints.

On Thursday morning, Mrs. Ralph Ferguson, of Toledo, presented a fine and thoughtful paper on "Work-

ing Together" toward our goals. India and South China were the mission fields heard from. Mrs. Florence B. Lindstrom's husband, a brilliant young American Board missionary, was taken by death just as he was beginning a pioneer social settlement in Bombay. She is now young people's secretary for Minnesota Branch. Her vivid personality made her message on "India in the Twilight"—the twilight that comes before dawn—doubly effective. No India missionary can keep off politics, and so Gandhi, with his almost-Christian spirit and motive, was given due appreciation. Our own Miss E. Loleta Wood, who was making a great place for herself in Bombay when she was stricken with illness, and who is utterly heroic and selfless in her fight for recovery, told us how the real India is in its countless villages. Miss Martha S. Wiley, of Foochow, pictured the strategic work of the Bible-women who, one by one, are reaching the homes of all classes. The pastors are already saying that they feel the difference in their church work since a beginning has been made in teaching the women.

North China was represented that afternoon by four young missionaries on their first furlough, which in one case is a honeymoon. "Fenchow School Girls"—their life in school, the notable work they do as teachers even with limited training, and the crying need for more of them—were described by Miss Vera Holmes, who ended with a striking story of a girl from far Shensi who ran away from home in boy's clothing and walked for days through the mountains to reach our school. Miss Gladys Williams, of Taiku, explained "Why a School for Married Women?", striking again the note of the central and strategic importance of the Christian home. Mrs. Anna Lane Wilson, who until last May was our biology professor in Yenching College, made very real to us the surging, restless, questioning spirit of young China, the power of the student movement, and the vital importance of a college like Yenching, which compels respect for its scholastic standards and at the same time sets standards of Christian service. Miss Anne B. Kelley, of Bridgman Academy, Peking, completed the picture with her account of "The Chinese Girl of High School Age," and the important place she, too, may have, whether as teacher or home-maker, in the new China.

Miss Grace H. Stowe was the one representative of Japan; greatly to our regret, her sister, Miss Mary E. Stowe, was ill and unable to be present. Miss Stowe brought to eager listeners most interesting news of Kobe College, and an intimate picture of its life, which will make it easier for us to visualize that institution so near to our hearts. She told, too, how the college is doing its bit in earthquake relief—first, by housing temporarily a hundred refugees of all nationalities, and then by taking in an extra class in the academy, charging no tuition to those who are actually refugees.

As a climax to the afternoon, we had the rare privilege of hearing an eye-witness of the earthquake, Mrs. W. F. Brunner, president of Ohio Branch, who was a passenger on the *Empress of Australia*, in Yokohama harbor on that fatal day. We shall not soon forget her vivid description of the catastrophe, or her tribute to the magnificent work of the ship's people, and the courage of the Japanese.

The most novel and telling part of the whole program was reserved for the last session, Thursday evening. Never were there any moving pictures of Congregational mission work until Mr. and Mrs. Franklin H. Warner, of New York, went to China and Japan and took some. Mrs. Warner's address, telling of their travels and some of their conclusions therefrom, was both witty and heart-stirring; and the pictures themselves, more than any amount of talking or even "still" pictures, made us *see* and long to see more. For instance, a glimpse of a bound-footed woman walking told more than a library full of eloquent volumes. It was a treat to see, in action, the boys and girls of whom we have heard for so long; and probably most of us will remember longest the adorable children in the many kindergartens.

With Mrs. Clark's tender closing message, the meeting came to an end.

OTHER W. B. M. I. HOME BASE MATTER

THE THANK-OFFERING SECRETARY'S LETTER

Dear Friends:

When you read this it will be December, the birthday month of our Saviour. And that means happiness for us all, no matter where we are, what our condition, for *He is our Saviour.* And wonder of wonders, He, the Saviour, gives us the joy of leading others, some whom we can never see, to Him so that He can be their Saviour, too. That is happiness indeed, and it is for all of us.

One of the things which make me particularly joyous and happy is that every place where I go—and while I write I am out in Nebraska going from church to church, usually in one town not more than one day—in every place I meet women who say, "The first thing I read in the *Herald* is your letter which talks about Thank-offering—thanksgiving." Yes, and in every place they are having Thank-offering gatherings. I notice, too, that for the most part they are having the gifts "over and above," a real Thank-offering. Where as yet they have not devised other means to complete the apportionment, they apologize for the lack, and say, "Next year we will have it a real, real Thank-offering."

Christmas will soon be here. You and I are planning our gifts, large and small, for our dear ones. What are we planning to put into the Thank-offering box this month, to keep all safe and secure toward the Thank-offering festival in September? Gifts do not mean very much unless they are planned for. What are your plans for the Thank-offering *now,* today?

That school, that college all our own at Kobe, Japan, how thankful we are that it was not destroyed by the earthquake, that its teachers are safe. Miss McCausland says, "We must stand behind the Japanese women and not let them fail." They, the Kobe alumnæ, are working so hard in so many ways to get the land paid for—$70,000. Surely we will also stand with the president, Miss De Forest, she who "ever marches breast forward," who succeeds in securing for her college—our college—from the Department of Education, the privilege of granting English teachers' certificates to the graduates of the English normal course. No other school outside of Tokyo has that privilege. With such a president, such alumnæ, surely we American women will today, this Christmas month, lay aside our gifts toward the new buildings on that beautiful site overlooking the Inland Sea.

Miss Eva Swift, of Madura, India, sent me the enclosed, which I want to share with you.

You are Thank-Offering Secretary, therefore a small incident may interest you. In every part of the district harvest festivals are held every year. These are, in reality, Thank-offering meetings. At a recent gathering of this kind in the Tirumangalam region a man came with an offering of 200 rupees ($60), a very considerable sum for a village man. This is the story he told: "I had decided that I should tithe my income for the Lord, but I was in debt to a large amount, and therefore I felt that I should first pay off my debt, and then begin to tithe. The pastor advised me to begin tithing without waiting to pay the debt. This I did, and for several years I have been able to pay something and to increase my annual gift, for my income increased, while this year I can report my debt paid and myself able to bring the largest sum I have ever yet given," and it was evidently with great satisfaction that he laid one-tenth of his income on the table, and thus testified of the blessing of the Lord.

It is not uncommon for the women here to send me a month's salary as a Thank-offering, and often they are very poor, and have suffered much; but a sense of gratitude grows within them as they go on their toilsome way, and I am sometimes surprised and always deeply touched by their gifts.

"For God hath not given us a spirit of fear; but of power, and of love, and of a sound mind." II Timothy 1:7.

Slogan: A Thank-offering secretary in every church, a Thank-offering box in every home, a gift —many gifts—from every one.

Yours for Victory,

LYDIA LORD DAVIS,
Thank-Offering Secretary, W. B. M. I.

TREASURY STATEMENTS

THE FINANCIAL STATEMENT OF THE AMERICAN BOARD FOR OCTOBER, 1923

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Perman't Fd.	TOTALS
1922	$34,678.52	$6,516.06	$624.85	$3,180.61	$500.00	$1,867.25	$47,367.29
1923	28,922.92	5,017.06	702.29	1,355.06	11,000.00	2,825.75	49,823.08
Gain			**$77.44**		**$10,500.00**	**$958.50**	**$2,455.79**
Loss	$5,755.60	$1,499.00		$1,825.55			

For Two Months to October 31

1922	$45,363.37	$10,609.30	$1,002.46	$131,019.97	$1,700.00	$4,918.25	$194,613.35
1923	37,081.91	7,634.84	969.55	136,979.91	11,000.00	5,881.75	199,547.96
Gain				**$5,959.94**	**$9,300.00**	**$963.50**	**$4,934.61**
Loss	$8,281.46	$2,974.46	$32.91				

Note: The item of receipts from churches does not include $8,777 received through the Commission on Missions during the month of October.

NO GAIN WHEN GAIN IS NEEDED

First, read the note appended to the figures. The sum of $8,700 has actually been received from the churches through the Commission on Missions, but cannot be included in the report until the details of the gifts have been received. This amount will offset the loss from the churches in the last two months. A $3,000 loss in gifts from individuals might be expected because of the victorious effort of July and August.

Every hope will be disappointed if gifts from living donors do not score a great advance in November and December. It would seem absolutely certain that the churches are gathering increased gifts; that the inspiration given at the Springfield Meetings will result in quickened interest throughout the states; and that the message now on its way to the churches concerning the Inventory should gather in tens of thousands of dollars. When the earnest leaders in the churches know the facts, they will bring in the arrears and make a stride forward toward our full goal. It will be a deep disappointment if the total gifts this year on the Apportionment Plan do not go well beyond the $3,500,000 figure.

This is the hour in final preparation for the Every Member Canvass, when every church should gird itself to close 1923 with credit and to enter 1924 with courage. There must be advance all along the line!!

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, October 1–18, 1923

	From Branches & C. on M.	From Other Sources	For Buildings	From Legacies & Reserve Legacy Fund	Inc. from Investments & Deposits	From Matured Cond'l Gifts	TOTALS
1922	$41,912.94	$3,943.18	$2,063.67	$110.40	$1,141.24	$1,833.00	$51,004.43
1923	42,566.09	285.63	3,189.86	1,850.85	1,188.05	2,000.00	51,080.48
Gain	$653.15		$1,126.19	$1,740.45	$46.81	$167.00	$76.05
Loss		$3,657.55					

October 18, 1922—October 18, 1923

1922	$259,649.75	$16,379.88	$10,293.68	$16,038.51	$12,493.52	$1,833.00	$316,688.34
1923	267,456.49	12,290.84	19,504.71	13,392.27	13,909.27	2,000.00	328,553.58
Gain ...	$7,806.74		$9,211.03		$1,415.75	$167.00	$11,865.24
Loss		$4,089.04		$2,646.24			

THE FINANCIAL STATEMENT OF THE W. B. M. I.

Receipts for Regular Appropriations, Twelve Months Ending October 18, 1923

	From Churches and Auxiliaries	From Y. W. and C. E.	From S. S. and Children	From Individuals	Income from Invested Funds	Miscellaneous	TOTALS
1923	$157,262.42	$8,884.11	$12,391.59	$40,624.90	$5,580.40	$29,022.80	$253,766.22
1922	148,691.91	9,802.21	14,492.61	40,164.93	4,963.53	[1]32,020.36	250,135.55
Gain	$8,570.51			$459.97	$616.87		$3,630.67
Loss		$918.10	$2,101.02			$2,997.56	

[1] $3,832.75 deductions for Building.

Receipts Not Available for Appropriations

October 18, 1922, to October 18, 1923

	Total Regular and Building	Building Funds	Special Objects	From Legacies and Matured Conditional Gifts	Conditional Gifts	Miscellaneous Trust Funds
1923	$298,280.94	$44,514.72	$2,984.27	$9,295.00	$6,100.00	$825.00
1922	300,097.09	49,961.54	2,151.54	31,008.46	4,220.00	250.00
Gain			$832.73		$1,880.00	$575.00
Loss	$1,816.15	$5,446.82		$21,713.46		

PREPAREDNESS

Only one way to win. Prepare by accepting responsibility for the whole apportionment, by making plans for full quarterly payments. Make plans for an Every Member Canvass, and make your plans NOW—at the very beginning of the beginning of a new year—to make up for any deficiency not met by an Every Member Canvass.

We closed without debt. But $112,953 were received the last three weeks of the year—over one-third of the total budget for Regular. Practically all Thank-Offerings, more than $7,000, usually depended upon for the deficit, were designated for Kobe College property fund—in many instances where the full apportionment had not been met.

The officers of the Board thank all friends for their loyal support in response to the "Last Appeal." They hope never again to be compelled to resort to extreme measures. There is only one way to win.

Prepare by prayer. Prepare for work. **PREPARE.**

TO THE MISSIONARIES

Dear friends : —

Two Christmas presents are yours which could not have been anticipated three months ago. One is a gift from the National Council ; the other, from the American Board.

The first named is a new hope inspired by the following resolutions passed most heartily by the big Council at Springfield.

> "The National Council, receiving the reports of its Mission Boards, is impressed anew with their significant service, with the urgent need of the men, women, and children under our care, and with our opportunity in and through these our agencies to build the Kingdom of God.
>
> "We therefore recognize the imperative call for the full apportionment of $5,000,000 to accomplish our work. The budgets of the societies are real budgets. The total budget is a real need. It is not one penny less than our full share in the Christian work of the world.
>
> "We look forward with confidence to raising the full apportionment in 1924 by the use of the Every Member Canvass plans now in process, and we pledge ourselves, and urge upon our fellow Congregationalists the utmost loyalty and co-operation for the attainment of that objective.
>
> "But we will not wait for 1924. We here express our gratitude for the inspiration we have received at this Council. We declare our determined purpose to 'take Jesus in earnest.' Facing the world's needs afresh, we now make our sacrificial gifts, and we call upon the members and constituents of the Congregational Churches throughout the country to join us in such gifts that we may achieve our full apportionment aim for the current year."

The Christmas gift of the Board is a 1924 budget that beats no retreat. To know that there will be no retrenchment will produce genuine Christmas joy ; for you, like ourselves, have feared the worst.

The appropriations of the American Board for the ensuing year have been made. Counting $30,000 toward the liquidation of the debt, they total $76,000 more than the actual expenditures of last year. But thanks largely to the increase in pledges on the Apportionment, these appropriations are balanced by expected receipts.

The general work of the Missions gets practically what it received last year, a total of $253,000 — but less than a third of your estimates from the fields for plant, equipment and work funds !

However, a great gain has been registered in our ability to fill the gaps and strengthen the line, and in the determination of the churches, expressed through the Council, to keep on going.

So at this Christmastide let us "play up, play up, and play the game" with renewed hope and zeal.

In the fellowship,

Frank F. Peel

P. S. The Woman's Boards are not mentioned here. Why need they be ? *They* have never even hinted retrenchment. It is taken for granted that they will go ahead, as usual.

E. F. B.

CONDITIONAL GIFTS

Do you know that a Conditional Gift will provide you an annuity for life?

A Conditional Gift to the American Board of Commissioners for Foreign Missions, or one of the Woman's Boards, is an investment which assures the donor of two things.

First: An annuity for life, and

Second: An assurance that the money which is given will go to help spread the Gospel in foreign lands.

The amount of annuity depends upon the amount given and the age of the beneficiary.

A gift to the American Board or one of the Woman's Boards avoids a possibility of a contest over one's will, as the gift becomes the absolute property of the Board on the execution of the Conditional Gift agreement.

The investment of Conditional Gift funds is in the hands of a Committee of men of excellent judgment and broad financial experience.

Any of the following named Treasurers would be glad to answer questions and give further details concerning Conditional Gifts:

FREDERICK A. GASKINS, Treasurer,
American Board of Commissioners for Foreign Missions,
14 Beacon Street, Boston, Mass.

MRS. FRANK GAYLORD COOK, Treasurer,
Woman's Board of Missions,
14 Beacon Street, Boston, Mass.

MRS. S. E. HURLBUT, Treasurer,
Woman's Board of Missions of the Interior,
19 South La Salle Street, Chicago, Ill.

MRS. W. W. FERRIER, Treasurer,
Woman's Board of Missions for the Pacific,
760 Market Street, San Francisco, Cal.

FORMS OF BEQUEST

The following forms may be used if you desire to leave money to the American Board of Commissioners for Foreign Missions or to one of the Woman's Boards:

Form of bequest to the American Board of Commissioners for Foreign Missions:

"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of dollars."

Form of bequest to the Woman's Board of Missions:

"I give and bequeath to the Woman's Board of Missions, incorporated under the laws of Massachusetts in 1869, the sum of dollars."

Form of bequest to the Woman's Board of Missions of the Interior:

"I give, devise, and bequeath to the Woman's Board of Missions of the Interior, incorporated under the laws of Illinois in 1873, the sum of dollars."

Form of bequest to the Woman's Board of Missions for the Pacific:

"I give and bequeath to the Woman's Board of Missions for the Pacific, incorporated under the laws of California in 1877, the sum of dollars."